

AMERICA

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CHRONICLE

Americans in Mexico Warned.—The gravity of the situation in Mexico caused President Taft to issue a proclamation, warning all citizens within the jurisdiction of the United States to refrain from the commission of acts prohibited by law and subversive of the tranquillity of a country with which the United States is at peace. This is the first formal recognition by this Government of a condition of affairs in Mexico which the present Mexican administration appears unable to control. Ambassador Wilson, in the City of Mexico, was instructed to request Americans in peril there to withdraw across the border, leaving their effects in the care of the nearest United States Consul. The President's proclamation, it is explained, is in no sense an official recognition of the revolutionary movement in Mexico, nor is it a declaration of neutrality. At most it is a warning to Americans to avoid anything that might savor of partisanship in the existing state of affairs. The proclamation is further interpreted as an expression of this country's intention to avoid by every possible means any chance of intervention. The diplomatic representatives in Washington of European nations, many of whose subjects are resident in Mexico, had been duly informed of the President's proclamation and of the instructions to Ambassador Wilson.

Panama Does Honor to Mr. Knox.—The Central and South American tour of the American Secretary of State began auspiciously with a big welcome at Colon and Panama, on February 27. Secretary Knox declared that he was surprised at the extent of the preparations for his entertainment, and gratified at the cordiality of his

reception. The day of arrival was filled out with the customary interchange of official visits and a dinner at night at the American legation, followed by a reception at which some four hundred prominent residents met the American Secretary. Mr. Knox reserved his formal set speech for delivery at an official function on the following day. "The President of the United States believes," said the Secretary in his address, "that the early completion of the Panama Canal should mark the beginning of closer relations to all Latin America, and especially to the Caribbean littoral, as well as the relations of these countries to each other, and impelled by the thought that this is an auspicious moment, through better acquaintance, to lay the foundation upon which there should rest a closer sympathy and more practical reciprocal helpfulness, has sent me hither as a bearer of a message of good will to our sister American republics." The United States armored cruiser Washington, with the American Secretary and party aboard, sailed from Colon for Port Limon, Costa Rica, on February 29. Before leaving there was a repetition of the honors which were showered on the Secretary of State when he first landed. Mr. Knox and his party reached San José, Costa Rica, on March 1.

The Children of Lawrence.—The settlement of the textile workers' strike at Lawrence, Mass., appears to be in sight, many of the mill owners having announced an advance in wages of at least five per cent., beginning March 4. The advance affects nearly 30,000 operatives in Lawrence and vicinity. Meanwhile a technical blunder on the part of the local authorities has created a new issue. Over three hundred children of the strikers had been transferred to New York City and Barre, Vt., to be cared

for by sympathizers, but when an attempt was made to send another batch to Philadelphia, the authorities forcibly separated the children of the strikers from their mothers and sent them, weeping, to the almshouse. This high-handed act, so little in keeping with the traditional attitude of Massachusetts on questions of individual liberty, has been roundly condemned by the press of the country. The development of the case in the local court showed how flimsy were the grounds on which the authorities acted in alleging that the transportation of children elsewhere amounted to parental neglect. Furthermore the Federal Government has now taken a hand in the proceedings. Acting on instructions from Attorney General Wickersham, United States District Attorney Asa P. French, of Boston, began an investigation to determine whether the Lawrence authorities have not placed themselves in conflict with the federal law, through their interference with an interstate carrier in the performance of its functions. The *Boston Evening Transcript* waxes wroth over a projected Congressional investigation, deeming it "little short of pure impudence" for "radical statesmen in Congress" to attempt interference with the methods of Massachusetts or to hold inquisition upon them. "But," says the *New York Evening Sun*, "when a fundamental right of a citizen of the United States is at stake, it seems altogether fitting that the Federal Government should act swiftly."

The New Sailing Hour.—The big boats of the Cunard line now begin their eastward trip at 1 A. M. Henceforth that will be the regular sailing hour of the *Lusitania* and her sister, the *Mauretania*. This innovation has been made practicable by the lighting of the Ambrose channel, now as safe to sail by night as it is by day. By this plan passengers for Continental points will be relieved of the necessity of spending the night in England. The new schedule will enable them to land at Fishguard, by the long route, during the colder months, at 8 or 9 o'clock on the morning of the fourth day, and some three or four hours earlier when they travel the short route. A generation ago it was considered a fine achievement for a vessel to arrive on a fixed day; now the very hour at which a ship will complete a trip of three thousand miles can be fixed with reasonable assurance of realization.

Mexico.—President Somellera, of the National Catholic party, has issued an address to the party and to the nation, in which he sums up the evils which now afflict the country and urges all good citizens to combine their efforts for the common weal. He tells them that three State governors are simply Socialists, and that the present revolutionary attempt is frankly Socialistic.—Emilio Vásquez Gómez, in a manifesto announcing himself Provisional President, reminds Madero that when the latter took office there were embers of rebellion in only one State, whereas now the whole country is in an uproar. Madero is invited to resign for the good of Mexico.—

Manuel Ugarte, the Argentine litterateur who was snubbed by official Mexico, has been officially invited by President Estrada Cabrera, of Guatemala, to visit that country and to lecture on Latin American solidarity.—The insistence of the Diaz administration with Washington to guard the frontier against the passage of arms and ammunition for the Maderist revolution is now renewed by Madero against the Vázquez Gómez revolutionists. The regular troops in the United States are not sufficiently numerous to guard effectively the frontier from the mouth of the Rio Grande to San Diego, California.—In preaching on the duties of Catholics, Archbishop Ruiz, of Morelia, warned his hearers that while they should not sacrifice principle, they should not allow debatable questions of detail to keep them from uniting against the common foe. The clergy, however, should take no part in purely political meetings, or in selecting candidates from the eligible list, but should leave such matters to the laity, the great duty of the clergy being to watch over the purity of faith and morals, and to warn their flocks against evil in every form.—The Governor of the Federal District has prohibited the further employment of waitresses in establishments where intoxicants are sold.—The nepotism and general weakness of the present government, say some Mexican papers, leave the country exposed to three dangers, anarchy, a military dictatorship, and foreign intervention.

Canada.—For almost a year every Province in the Dominion has been busying itself with the affairs of Quebec. Ministers, Protestant Archbishops, and Bishops, Synods, Conferences, Lodges have neglected their own business to make things unpleasant for the Catholic Province. Its private concerns have been discussed in the Federal Parliament, and it has borne all this with a patience no other Province would have shown. At last it has spoken out, and has taken a dignified and strong position. Answering a question by Mr. Bourassa, Sir Lomer Gouin, Premier of Quebec, declared in the provincial legislature that the Province had not been consulted by the Federal Government with regard to the questions to be laid before the Supreme Court of the Dominion, that the British North America Act, under which the rights of the Province lie, is an Imperial Act over which the Supreme Court has no jurisdiction, and therefore it could only offer an opinion as to the right of the Dominion Parliament to legislate concerning Provincial marriage laws. Mr. Bourassa pointed out that only Catholics are concerned in this question, in which Protestants take so inordinate an interest, that no mixed marriage has ever been declared invalid in Quebec, that the effect of the *Ne Temere* decree on such marriages is a matter for lawyers to decide, and that the Provincial legislature could legislate, in case Protestants had any grievance.—The appeal of the Winnipeg Electric Railway against the City of Winnipeg has been decided by the Privy Council in England in favor of the

company, with costs. The Provincial courts had decided in the main in favor of the city. The case was this. The Railway had acquired the Manitoba Gas and Electric Company and other companies, and assumed that it had acquired their franchises to erect poles and distribute electricity. Moreover, its charter required its power houses to be within the city, whereas it was bringing in current from outside. After some time the city declared that the franchises of the acquired companies could not be transferred except by bye-law, and that the introduction of outside electricity was a violation of the charter. The Privy Council held practically that the city's contention regarding the franchises was vexatious, as it had dealt with the company for eight years since the acquiring of the first company, and for two since the acquiring of the last, before it made a sudden demand in the matter; and that, as regards the power houses, the fact that the transforming plants are within the city satisfies the charter.

Great Britain.—The coal strike began on March 1. For some time the Government had been trying to bring about the usual compromise which would put off the evil day for a few weeks or a few months, but they were unsuccessful. The owners were willing to concede the minimum wage, provided the men would guarantee a minimum day's work. These stood firm in their refusal, and the Government surrendered to them. Mr. Asquith announced at a last conference that he accepted the principle of the minimum wage, and that, unless the owners yielded he would enforce it by legislation. Many owners think that the object of the strike is to tighten the hold of the workmen on their employers, that a conflict must come unless they yield each successive demand, and that the sooner it comes and is over the better. The *Times* thinks the workmen who voted against the strike would continue work if they were protected, and asks the Government to provide for this. We suspect the *Times* is mistaken.—In the course of a speech in Parliament, Mr. Asquith asked Mr. Bonar Law, whether if he should obtain office, he would repeal the Insurance Bill. Mr. Law answered: "Certainly." Much is being made of this reply. Mr. Law explains that his meaning was that, if he obtained office before the Bill was working, he would repeal it to substitute one more satisfactory to all; if it were working, he would amend it; but, as all parties have accepted the principle of old age insurance, the Unionists have no idea of recalling their assent.—Notwithstanding all the constitutional troubles, something of the old parliamentary spirit remains. The mover of the address in the House of Lords quoted Horace in the best style of former days.

Ireland.—The Home Rule Bill is to have precedence of all other parliamentary measures, and Mr. Asquith declared in the debate on the King's Speech that "the House cannot more profitably occupy its time in the pres-

ent session than in developing on broad, liberal, democratic lines a system of Self-Government for Ireland."

—In view of the anti-Home Rule campaign in England, which has a fund of over \$250,000, the National Trustees, including Bishop O'Donnell and Mr. Redmond, have issued an appeal "to make the Home Rule Fund of this year a record one," so as to enable the Irish Press Agency to frustrate the efforts of "the swarms of English Unionist correspondents now infesting Ireland and sending despatches to their newspapers of an infamous character," and "to put the leaders of the National movement on equal terms with the enemies of Irish liberty." Interviewed on the anti-Catholic nature of the Unionist utterances in Ulster, and particularly the Presbyterian Assembly's statement that Home Rule would deliver them over to "an unchristian and idolatrous religion," Cardinal Logue said they were influenced less by fear of religious persecution, which Irish Catholics had never indulged in, than "by fear of losing the ascendancy and the monopoly of public patronage and position which the prime movers in the agitation have long enjoyed." Rome would issue no Decree under Home Rule which it would not equally issue without it, and in either case such decrees would concern the spiritual direction of Catholics, not the persecution, which Irish Catholics had never indulged in, than "by fear of losing the ascendancy and the monopoly of parts of Belfast, where ignorance and bigotry conduce to definite cleavage." He thought there would be less religious conflict under Home Rule than there is now.—The latest survey returns estimate the amount of unmined coal in Ireland at about 200,000,000 tons. Three-fourths of it is located in Kilkenny and Tipperary, and most of the remainder in Tyrone and Antrim. The Skehana and Jarrow seams in Kilkenny compare favorably with best Welsh anthracite, containing about the same proportion of carbon and less volatile matter. The output is small, owing to the refusal of the railroads to make connections with the mines, but there is now some prospect of the proper facilities being offered.—The lockout in the Wexford foundries and ironworks was settled by a conciliation board through the intervention of the priests. The employers agreed to recognize the Union of their own employees, but not the interference of outside bodies.

Italy.—On February 28 the Italians routed the Turks and Arabs at Mount Morgheb. The fight lasted all day.—The Turkish War Office cables that the Italians attempted to land troops at Zeltino, but failed. Another despatch, evidently from a different source, announces that 1,000 Arabs were killed in the battle near Morgheb.

France.—Poincaré's troubles are beginning. A fierce political fight is raging in the House of Deputies on the question of Proportional Representation. The *Radical* announces the split between the Conservative and Progressive Republicans.—To add to France's difficulties

in settling its quarrel with Spain about Morocco, a third claimant to the Sultanate has appeared. Mulay Hafid is in Fez, Mulay Aziz remains in exile at Tangiers, and now El Mizzian looms up among the terrible Riff mountains with the redoubtable Riff warriors around him, as one whose pretensions to the throne have to be reckoned with.

Belgium.—De Broqueville continues to respond to the hopes of his constituents. He has successfully triumphed over the efforts of the opposition in the matters of the Congo investigation and organization of the army, and has just succeeded in settling the strike of the colliers of the Borinage, which threatened serious calamity to the country.

Portugal.—The American newspapers have had little to say about the condition of the prisoners who have been arbitrarily arrested on suspicion, and that little has been to the effect that they were satisfactorily treated. But the English press has told a different tale, for it is much easier to convey news from Portugal to England than to this country. A private letter which has reached this office says: "With the exception of a few trifling words, I can confirm the English reports of atrocities in Portuguese prisons, and this from my own personal examination and conversations with prisoners themselves. To avoid the risk of seizure important letters must be sent first to England and forwarded from there by mail to their destination."

Holland.—In a recent by-election for the Provincial States in the district of Leiden, the Conservative candidate defeated his Liberal opponent by a handsome majority. The same crisis that stares the Belgian Catholics in the face this year, also awaits the Rightists of Holland at the general elections in 1913. Holland not being as directly exposed to the evil influence of French radicalism as Belgium, the supporters of the present government in the former country feel confident of being able to frustrate a probable combination between all of their political antagonists.

China.—On Feb. 27, the republican delegation formally notified Yuan Shi-Kai of his election to the presidency. He accepted the honor graciously, but when Nanking was mentioned as the fit place for the inauguration, Yuan put the question aside.—On the evening of Feb. 29 some 2,000 of the large Chinese army quartered in Peking mutinied, because they have not been paid, and began to attack and plunder the richest parts of the city, setting fires, too, in several places. The legations were all under arms, but few foreigners were hurt, though many murders were committed in the city. President Yuan had just secured a loan of \$14,000,000 from international bankers with which to pay the troops.—Russia and Japan have promised to let China alone, and our House of Representatives passed a resolution con-

gratulating the Chinese on having set up a republican form of government.—According to later advices the mutinous troops have destroyed property worth \$20,000,000 and carried large quantities of plunder from the city. Yuan Shi-Kai seemed unable to meet the crisis, as he cannot trust his soldiers. Officials, however, have been executing looters, and 12,000 foreign troops, including 200 Americans, have been summoned to protect the legations.

Bavaria.—The entire ministry of the Bavarian Chamber of Deputies has been selected from the Centre. The Diet was opened February 27, by the Prince Regent Luitpold in person. The venerable ruler, who on March 12 is to celebrate his ninety-first birthday, read the beginning and conclusion of his address from the throne. The substance of the document was communicated to the Assembly by Baron von Hertling. The latter is the first German Minister from the Centre Party, which has never made special efforts to obtain this position. He is popular even with those opposed to all his political affiliations, and is universally esteemed as one of the ablest leaders in Germany to-day. As scientist, philosopher and publicist he likewise enjoys the highest reputation.

Germany.—The German coal syndicate has declared its intention not to ship coal to England in case the strike should continue for any length of time. It will, on the contrary, it is thought, attempt to capture the German markets which at present are open to English coal supplies.—The Socialist Allied Unions of Germany favored a general mining strike to be conducted simultaneously with that of the English workers. This movement was, however, opposed by the Christian Industrial Unions, whose members number one-third of the German mining forces. They declared that such a step at the present moment would be most dangerous for the German industries, and work more harm than good to the cause of labor. The English workers, moreover, had deserved no such support, since they had assumed a most doubtful attitude during the German strike in 1905.—The press is still computing the loss and gain of the recent elections. The many parties and the varying sympathies of individuals within them make it impossible to determine which side can really claim a practical majority. The following estimate from the *Bonifatius Korrespondenz* is most instructive: "At the close of the preceding Reichstag the Centre Fraction consisted of 103 members (98 Government Centrists, 4 Alsations, 1 Guelph); it returns now with 104 (93 Government Centrists, 6 Alsations, 5 Guelphs). The computations of the parties of the Left present a pitiful comedy. Their press brings the item: Centre, formerly 103, now 93, correctly adding the Alsations and Guelphs in the first of these figures, but judiciously omitting to count them in the second. They thus achieve a great victory on paper." The loss of the Conservatives is, however, clear beyond question.

QUESTIONS OF THE DAY

The Third Term Problem

Why did not Washington take a third term as President? Before his first term had drawn to a close, he communicated to his two most trusted advisers, Jefferson and Hamilton, his intention of declining a second election; for he longed for the peaceful and tranquil life of a planter, and wished to bestow upon his private affairs the attention of which they had stood in great need during his prolonged absence from home as soldier and President. But his two secretaries prevailed upon him to accept a second term by impressing upon him the political confusion that then reigned in the country, and the impossibility of electing anyone else without a bitter struggle at the polls.

If during his first term Washington had borne the brunt of the labor of setting in motion the untried machinery of the Federal Government, he experienced in the second the fickleness of popular favor and the unreasonableness of partisan feeling. His stand of absolute neutrality brought out in the press such scandalous attacks on his character that he could communicate to his cabinet in the bitterness of his heart that he would rather be in his grave than in the President's chair. "Tyrant," "despot," "violinator of his oath of office,"—such were the compliments paid to him in the newspapers of the time. He who had served his country throughout the Revolution without salary was openly accused of overdrawing his salary, as if he were a common sharper. His immortal Farewell Address, which had been prepared four years before, was issued in September, 1796. Of all the lessons in civic virtue that it contains, none is more widely known than the solemn words of warning which he uttered against the pretensions and tendencies of those politicians who sought to antagonize Great Britain and cleave to France. Such men were sufficiently numerous to prevent him from receiving for a third time the full vote of the electoral college, but they could not have endangered his election.

In all his utterances, public and private, as far as they have come down to us, there is no hint that Washington looked upon a third term as unrepulican or unpatriotic or against the spirit of our institutions. But his first Secretary of State, Thomas Jefferson, expressed his own personal views with unmistakable clearness. In replying to the addresses of many State legislatures, in which he had been requested to be a candidate for a third election, Jefferson wrote, under date of June 7, 1807, "If some period be not fixed, either by the Constitution or by practice, the office will, though nominally elective, become for life and then hereditary." His views were not those of the country at large, else there could not have been a request so general for him to take a third term.

He had visions of a monarchy with Hamilton as the king-maker.

It may be remarked that the four-year term with no limit as to number, was made a part of the Constitution only thirteen days before the Convention ended its labors. Proposals as far apart as three years and "good behavior" had been made; twice, a seven-year term had been accepted, but with a restriction on re-election. The four-year term, therefore, was one of the compromises sanctioned by the Constitutional Convention.

The first State to speak out against a third term was New York. The Constitution had already been ratified by more than the requisite number of States when New York, by a vote of thirty to twenty-seven, accepted it, but proposed thirty-two amendments, the twentieth of which was, no third term. Not one of the whole number received the assent of either branch of Congress. In ratifying the Constitution, both Virginia and North Carolina had proposed an amendment to the effect that no person should be capable of being President for more than eight years in any term of sixteen years and fifteen years, respectively, but the suggestion received no recognition; and in the first Congress vain attempts were made to secure a similar amendment. Again, in Jefferson's first term, a proposal to exclude a third term until four years after the end of the second received only four votes in the Senate.

The second term of President James Monroe had passed the noon mark before the subject was again agitated in Congress. Then, in quick succession, three proposed amendments were offered, the tenor of which was to exclude a third term. The third proposal received the requisite two-thirds majority in the Senate, but passed unnoticed in the House. Once more, in Jackson's first term, the proposal was made, but Congress proved unresponsive. There the matter rested until 1876, when a third term was proposed for Grant. It was then that the House of Representatives went on record by the decisive vote of 234 to 18 as of the opinion that a third term would be "unwise, unpatriotic, and fraught with peril to our free institutions."

Here may be asked how much of that opinion was founded on precedent or principle, and how much was founded on the character of the administration to which they might look forward. The best friends of General Grant, we think, will admit that he was unfortunate in selecting trusted advisers and helpers. He had studied statecraft in the shop at Galena, and in the swamps of Virginia, not in the closets of the masters of diplomacy. Perhaps he took it for granted that the code of military honor is accepted by all soldiers, on or off the battlefield, and by all civilians as well. For our part, we are satisfied that America's free institutions were in no danger from General Grant personally, nor did the House of Representatives fear that he would overthrow what had been accomplished at a cost so enormous; but all good citizens may well have feared the possible course of some

upon whom he must necessarily have relied for assistance in administering the Government. His friends were his greatest enemies.

A radical solution of the difficulty presented itself early in our national history. The Constitutional Convention had first decided on a single term of seven years without re-election; and this same proposal has come up in the shape of suggested amendments over ninety times since the adoption of the Constitution. The proposal has not been peculiar to any political party, nor to the citizens of any particular part of the country. President Jackson recommended it in each of his eight annual messages to Congress; John Quincy Adams advocated it long after his retirement from the presidency; and Chief Justice Marshall was disposed in its favor. It was a plank in the Whig platform of 1844, when Clay was the candidate opposed to Polk.

During Jackson's second term, there was talk among his friends of inducing him to accept a third; but, though he must have been aware of their intention, he said nothing beyond what he had made a part of each of his annual messages. He was already old and broken in health, for he had never fully recovered from the wound which he received when he killed Charles Dickinson in a duel. Having by sheer force of will made his favorite, Van Buren, the candidate of his party, he was quite content to retire from all active and public participation in Government affairs. On the other hand, John Quincy Adams, whose attitude towards whatever concerned the hero of New Orleans leaves nothing to mere conjecture, tells us with his wonted gentleness and elegance of diction that Jackson had "wearied out the sordid subserviency of his supporters."

H. J. SWIFT, S.J.

Beirut

General Caneva, the commander of the Italian forces in Tripoli, is reported to have declared that "an unequivocal and decisive victory such as would be needed to impose an unconditional peace on Turkey would have to be won elsewhere than in North Africa."

Possibly the hope of doing something of that kind may explain why a detachment of the Italian fleet sailed away from Tripoli, and unexpectedly appeared on February 24 off the Syrian coast. Without the usual warning the beautiful and prosperous city of Beirut was bombarded, with the tragic result of the death of fifty-six civilians and the wounding of fifty-eight others.

Whether this "demonstration" will suffice to frighten the Turks into submission, or have the effect of throwing all Europe into a tumult we must wait to see. The "incident," as it is called, adds another chapter to the interesting and varied history of Beirut.

A glance at the map will show us that at the extreme eastern end of the Mediterranean a long stretch of coast running from about Jaffa up to the Gulf of Alexandretta, is called the Vilayet of Beirut. As the eye travels up

the long line it meets, besides Jaffa, such familiar places as Acre, Sidon, Tyre, until about midway we come to a city of the same name as the vilayet itself: Beirut, north of which is another town with the same designation as the one around and in which the Italians are struggling so ineffectually in North Africa, namely Tripoli, which, however, is called Tripoli in Syria. Advices just received by AMERICA inform us that the Christians are fleeing from the Asiatic Tripoli whereas quiet reigns in Beirut, which, nevertheless, is made the point of attack. Beirut is the chief sea-port of Syria, and is situated on a bay of the Mediterranean 57 miles W.N.W. of Damascus. Its walls are about three miles in circumference, outside of which are suburbs equaling the town in extent and surpassing it in beauty. In the earliest times the place was known as Berith, a name which has probably some reference to the sea, for there was a Phenician deity called Beruti, or the "Fish Goddess," though there are claims also for Baal-Berith, "The Lord of the Wells" as originating the name.

Beirut was always a place of great importance, because no doubt of the excellence of the site on which it is built. The waves of the sea beat against the base of its crenellated ramparts, and though the entrance to the harbor is difficult, smaller vessels can come near enough to the city to discharge their cargo, and in stormy weather there is a shelter for the largest ships at Ras-Beirut, behind a tongue of land that projects far out into the sea. The houses are built on terraces, and stand out clearly against the dark green of the wooded hills that run from the east to the north, and form the approaches to the majestic chain of Lebanon, whose square-topped summits are seen beyond the beautiful bay.

The origin of Beirut is lost in the mist of ages. It is said that mention of it is made in the Egyptian inscriptions fifteen centuries before Christ. The Sidonians once owned it as a colony, and when it bowed to the Roman yoke it was called Julia Augusta, in honor of the daughter of the Emperor Augustus. Vespasian was there when he was summoned to the purple, and Titus sought rest within its walls after the siege of Jerusalem, regaling the inhabitants meantime with gladiatorial games, in which his captive Jews were the combatants. In the third century its chief glory was its law school, which Justinian allowed to exist, although he was abolishing similar establishments almost everywhere else, in order that Constantinople might be magnified. In the beginning of the twelfth century the Crusaders ruled the city for seventy years, but in 1187, the great Saladin drove them out and had himself crowned in Beirut as the Sultan of Cairo and Damascus. The Crusaders, however, came back again, and with the exception of a few brief intervals governed the place for more than a century. It was only in the year 1241 that the banner of the Cross fell for the last time from its battlements. In our days Mehemet Ali endeavored to resurrect the ancient kingdom of Syria, with Beirut as its capital, but the troops

of the Sultan and the cannon of the combined fleets of England and Austria battered the walls and dispelled the dream. That was in 1840. The Turks, however, grew strong again, until at last after one of the traditional massacres of Christians which have made those regions fields of martyrdom, the French invaded the city as avengers and have virtually owned it ever since. French is the dominant language there, and it is surprising how correctly some of the natives speak it. It was a Christian diocese in the earliest days, and its bishop was a suffragan of Tyre. Unfortunately one of the incumbents of the see was a conspicuous Arian. But he was a courtier bishop and that may explain it. In 451 it became an archdiocese by grace of the Greek Emperor, and is such to-day but without suffragans. The anomaly is explained by the fact that the Emperor gave it the title without consulting Rome.

At the present time it has a Greek schismatic Metropolitan with a flock of 70,000. It has also a Greek Catholic or Melchite Archbishop who has only 15,000 subjects, and a Maronite who governs 50,000 people, 50 churches and chapels, a seminary and a college. A Syrian Catholic Patriarch lives in the city also, but he has only 1,000 people to minister to, and finally there is a Latin Vicar Apostolic with about 6,000 spiritual subjects in all Syria. Scattered here and there on the mountain sides are monastic establishments of Baladites, Aleppines and Salvatorians.

For eighty years past Beirut has been a great centre of Protestant propaganda. Germans, Scotch, English and Americans of various divergent sects are constantly vying with each other in lavishing money on their actual or prospective converts and in building great religious establishments. The Americans especially are prodigal in this respect, and it was noted that the gunners of the Italian fleet took care not to hit the spacious American University when the shot and shells were hurtling over the town. However, in spite of all this proselytizing zeal, only 5,000 converts, if the reports be correct, have responded to the vigorous and reiterated appeals that are made to draw them either from schism or orthodoxy to absolute rebellion and heresy.

The Catholic missionaries, on the other hand, are mostly French, and they have achieved most astonishing results in preserving and extending the faith. Outside of Beirut the Jesuits alone have 192 schools for boys and girls with 12,000 pupils, and in the city itself they have established a great university, which includes (1) a seminary for Orientals, which up to 1902 has sent out 228 students, including 3 patriarchs, 15 bishops, 115 priests and 83 friars; (2) a faculty of philosophy and theology; (3) a faculty of Oriental languages; (4) a classical college with 400 students; (5) a printing establishment, founded in 1852, which is now the foremost of all Arabic printing houses. Since 1898 a weekly newspaper is edited there and also a fortnightly Arabic review, whose editors rank among the foremost Orientalists.

It may be worth reminding our readers that a large amount of the money needed to begin this great enterprise was gathered in New York about fifty years ago. Two of the Jesuit Fathers came over to this country, and under the auspices of the French Consul, and helped by many of the French residents who were rich and influential, went back to Syria generously supplied with gold to inaugurate their splendid work.

Beirut was a mean place a few years ago, but now boasts of 120,000 inhabitants. Its growth has been phenomenal. With its silks, and cotton fabrics, and articles of gold and silver, it has annual exports to the extent of over \$4,000,000, and aggregates imports that double that sum. It has regular steam communication with European countries; a railway runs across the Lebanon to Damascus, another up the coast to Tripoli, and a third connects it with Aleppo. It has water and gas, and while the ancient town is still poor and sordid, the recently built sections are like those of any modern city. The population is quite the reverse of what one would expect. Of its 120,000 inhabitants only 36,000 are Moslems, but unhappily their chief mosque is an old church built by the Crusaders. There are only 2,500 Jews, although Jerusalem is not far away. The Christians are in the ascendant, and number 77,000, mostly natives, for in spite of the fact that Beirut is such a centre of commerce, only about 4,000 foreigners have settled there. Why such a city whose population is so largely Christian should be attacked by the Italians is, as we have said, difficult to comprehend. Overcoming the little Turkish garrison of 500 men would not be that "unequivocal and decisive victory" which General Caneva considers necessary in order to compel the Sultan to make terms with Italy, and ruining the property of Europeans would not be conducive to peace.

X.

Catholic Social Work in Spain

I.

Catholic social work in Spain is but little known to the outside world. The zealous labors of many enthusiastic toilers in this field of Catholic activity have almost been overlooked in writing the story of Catholic social action in Europe.

The founder and constant apostle of Catholic social work in Spain is the Jesuit, Father Antonio Vicent. Born in 1837 and entering the Society of Jesus in 1861, after having completed his studies in Law, he was well equipped from a legal standpoint for his future work among the laboring classes of Spain. Severino Aznar, the distinguished Spanish social worker and writer, has well termed Father Vicent the "Spanish Social Patriarch." In 1864, while still a scholastic, he founded in Manresa his first Catholic Circle. That was the beginning of his long and useful career in Catholic social work. That there exist to-day in Spain strong agrarian

syndicates of the type of the Belgian *syndicats agricoles*, workingmen clubs, cooperative stores, etc., is due mainly to the tireless energy of Father Vicent. The pupils formed by him are now active in all parts of Spain. The triumphs and not infrequent failures of the work of the teacher in his long career have taught his pupils the strong and weak points of his social work. Until recent years Father Vicent lacked an efficient corps of practical men to give strength to the work begun by him. This explains the failure of many of his plans. To-day, though seventy-seven years of age and weak in body, he is still active in social work and has the consolation of seeing his years of toil being crowned with success through the zealous labors of the priests and laymen formed in his social school. In 1895 Father Vicent was honored by a letter from Leo XIII praising the work done by him and expressing pleasure at the solidity of his social doctrines and their conformity to the Encyclical *Rerum Novarum*. This letter Father Vicent playfully terms his passport to Heaven. Probably the most interesting even in his long life was his organization of the great Spanish pilgrimage to Rome in 1893 of nearly nineteen thousand workingmen. As Father Vicent knelt at the feet of the aged Pontiff and sought the Apostolic blessing, Leo XIII, impressed by the fruits of the Spanish priest's labors, ordered him to continue his Catholic social work until death. When the humble religious replied that he would do so if his superiors would permit him, the answer of Leo XIII was typical of that great and energetic Pontiff: "I am the superior of your superiors; I order you to continue your social work until death."

The growth of Catholic social work in Spain during the past fifteen years has been rapid. Previous to 1895 the social movement was slow and far from satisfactory; and was looked upon by many as the foolish or impractical theories of Father Vicent and some few earnest workers. In 1896, in the National Assembly held in Madrid, it was decided, with the approval of the Spanish hierarchy, to divide Spain into three geographical social zones, to be known as the East, the North, and the South. The East was given the archbishoprics of Valencia, Tarragona, and Saragossa; the North, the archbishoprics of Burgos, Santiago, and Valladolid; while the South received the archbishoprics of Granada, Seville, and Toledo. It was arranged to have in every diocese a diocesan federation; in every archdiocese a federation, or union, of all its suffragan diocesan federations. The still further union of three archdiocesan federations formed a social zone. In each zone there is a central office. These central offices, among other duties, facilitate the sale of crops and of industrial products of the different Catholic agricultural and industrial associations situated in their zone. Of the three great geographical federations the East or, as it is known in Spain, Levante has shown the greatest activity.

Undoubtedly, one of the most practical and efficient

means adopted in Spain for obtaining solidity in Catholic social work has been the introduction of the Social Week (*La Semana Social*). It is in these meetings, with their practical lectures and talks, that new social workers have been trained and taught the absolute necessity of forming the laboring classes into strong agrarian unions and workingmen's circles if they are to be saved from the snares of Socialism and its, in Spain, public atheistical propaganda. The first of these Social Weeks was held in Madrid in the spring of 1906. Since then successful weeks have been held in Valencia, December, 1907; Seville, November, 1908; Santiago de Compostela, July, 1909; Barcelona, December, 1910. The published reports and lectures of the different "weeks" form a valuable addition to Spanish Catholic social literature, and will be of great help to those desirous of getting in close touch with Spanish social conditions; the treatment of social questions being clear and to the point. One notes with pleasure in many of the lectures a surprising familiarity with German, French and Italian Catholic social literature.

Evidence of the constantly growing interest in Spain in the Catholic social movement is had in the ever increasing number of Catholic social publications. These publications are giving strength to Catholic social work. The past ten years has seen the rise of a well-trained, efficient class of writers, who are a credit to the Church not only for the solidity of their social doctrines but for their wide grasp of social questions, and for their knowledge of social conditions both at home and abroad. This augurs well for the future. Besides the many excellent works of well-known Spanish authors, the Spanish social student has at hand the excellent social articles in *Razón y Fé* (Madrid) and the well-edited Catholic social reviews *La Paz Social* (Madrid), the *Revista Católica de Cuestiones Sociales* (Madrid), *Revista Social* (Barcelona), and *Boletín del Consejo Nacional* (Madrid). There exist to-day in Spain some forty reviews, newspapers, bulletins, etc., published solely in the interest of the present Catholic social movement. In addition to these consoling signs of earnest work, we find a corps of zealous priests and laymen engaged in translating into Spanish useful social books of reference and propaganda. The Science and Action Library, under the direction of Sr. Severino Aznar, has already published or is undertaking the publication of Spanish editions of works of Pesch, S.J., Turmann, Brants, Pavissich, S.J., Goyan, Bazin, Blondel, Vermeersch, S.J., Beaufreton, Ming, S.J., Devas, Count de Mun, Sertillanges, von Mayr, Toniolo, Hertling, Vlieberg, Rivière, Krieger, Garriguet, Meny, and other well-known writers. The main object of the Science and Action Library is to provide, besides works of reference, an effective antidote against the social doctrines of numerous Spanish editions of Marx, Tolstoy, Bakounine, Kropotkin, Jaurès, Proudhon, and of a hundred other writers of unsound social theories.

Catholic social work in Spain will ever have its principal line of action among the peasants of the fields. Spain is an agricultural country; the agrarian crisis demands the special attention of the Catholic social worker. The causes of this agrarian crisis need not here be dwelt upon, as Sr. Norberto Torcal, in his excellent article of October 14, has already given a clear and accurate exposition of conditions in the rural districts of Spain. It is the Church alone that is fighting the unscrupulous, selfish politicians who are desirous of keeping the agricultural classes in poverty and ignorance. The zealous work of Catholic priests and laymen is uniting the honest, Godfearing Spanish peasantry into agrarian syndicates and is establishing the rural bank in all parts of the country as an efficacious means of resisting the oppression of political money lenders, who by usurious rates have robbed the tiller of the fields of the full fruits of his toil. Usury has been one of the prominent causes of Spain's agrarian crisis. The writer's attention was called by Father Vicent to one town in the province of Valencia where before the rural bank was established by him ninety-four families had been robbed of their homes by a local politician who was the town banker. It is needless to say that the politician is of that type which is hostile to the Church.

The activity of the Catholic social movement among the agrarian classes during the past six years has been remarkable. In 1904, according to the most reliable data which I can find, there were 38 rural banks in Spain. The year 1905 saw 50; while during the next four years, or up to January, 1909, the number rose to 373. In November, 1910, *La Paz Social* placed the figure at more than a thousand. The growth of the agrarian syndicates has been correspondingly rapid. It is the Catholic social work which is responsible for a perceptible betterment of conditions among the field laborers of many provinces of Spain. Navarre affords a striking example of the fruits of this Catholic social movement. In view of the results of this social work one would naturally expect to find the Government eager to aid a movement for the improvement of social conditions. The contrary is the fact. I have been personally informed by one of the most prominent social workers in Spain that since the present Government came into power the legal establishment of new agrarian syndicates has met with nothing but official opposition and difficulties. To those familiar with rural conditions such opposition is unintelligible when not explained by selfish political motives or anti-Catholic passion.

For practical social work in rural districts of Spain the name of the zealous layman Luis Chaves will ever be held in high esteem. He may be termed the Spanish apostle of the Raiffeisen type of rural bank. It is to his tireless energy that we must attribute in main part the wonderful progress made in the past few years in establishing rural banks. It was the perusal of Dehon's "Manuel Social Chrétien" that first inspired him to use

his energies and his pen in the cause of the Catholic social movement and gave to Spain one of her most active social workers. Among many who have been noticeably energetic in establishing rural banks we may mention Viscount de Eza, the indefatigable Father Vicent, and Rivas Moreno. The Marquis de Comillas also deserves special praise for his continued financial aid to this class of work.

CHARLES J. MULLALY, S.J.

Protestant Modernism in Prussia

"Will any modern Church be able for long to mould the thought and influence the lives of men and women whose education is scientific, with doctrinal standards that are determined by the Apostles' Creed and the 'Word of God' contained in Holy Scripture?" Thus concludes an article in the *Contemporary Review* for January, by the Rev. William Blackshaw, on "Modernism in the Prussian Church." It is a graphic picture of the events connected with the famous "Jatho heresy trial" of last year, which resulted in the accused's removal from the ministry of the National Protestant Church of Prussia. A few words about the case, gathered from the Rev. Mr. Blackshaw's account, will give point to his question, and suggest the answer which the Prussian Church, speaking for itself, must give to it. What is more, they may also help us, by giving a concrete idea of the teachings of Modernism and the insidiousness of its attack, to appreciate more fully the special providence of God in giving His Church, in these troublous times, so holy, so clear-sighted, so firm a Pontiff as Pius X.

The Rev. Mr. Jatho was a minister of the Prussian State Church, in which he had labored as a pastor for thirty-five years. Up to the year 1905 his orthodoxy was above suspicion. In that year, however, the press called attention to him as a preacher of a new religion. Public sentiment developed slowly, and it was only at the beginning of the year 1911 that his case was laid before the Supreme Council of the Church. As it was one of importance, it was sent up to the Court of Arbitration, the highest court in the Prussian Church dealing with heretical teaching. This court proposed to Jatho five test questions, in which was embodied what was generally accepted as the Word of God or the theological doctrines deduced from that Word. They referred to (1) the Being and Nature of God; (2) the meaning of religion; (3) the doctrine of Man and of Sin; (4) the Person of Christ; (5) the immortality of the soul.

It is in place to note here that Jatho had been using for some years in his Confirmation classes a Confession of his own. This, taken at its face value, was thoroughly orthodox. Still, it had been formulated under the inspiration of that strange duplicity so common to Modernists lurking in churches whose faith they are striving to destroy. It was understood by Jatho in a sense absolutely unorthodox, as his test answers which follow show.

(1) The world is identified with God; God is incarnate in Humanity, in which He finds an organ which is able to objectify the Godhead. (2) Religion is the worship of the Idea; the cultivation of conscious relations between the individual life and the all-living; the desire of the soul to rise above itself. Christianity may be superior to the other historical religions, but this does not mean that it is the only true and only rightful religion. (3) Though there is sin in the world, man is not born in sin. The Father does not need to be reconciled through a third person. The orthodox doctrine of Sin rests on the story of the Fall, which is a Myth. (4) As God is incarnate in Humanity, Christ is God in the sense in which other men are, only in a higher degree. The historical Christ is burdened with the interests and expectations of His age. The living Christ is the inexhaustible Christ Idea. It redeems; It reconciles. (5) There is no certainty about individual immortality. Theology and Philosophy give no clear guidance on this question.

This bold denial of the doctrines commonly taught in the Prussian Church led to Jatho's removal from the ministry. His condemnation, however, was received with a storm of disapproval. A mass meeting of Berlin theological Liberals met on March 27 out of sympathy. It was addressed by four ministers of the National Church. They had been warned by the Church authorities to take no part in it; they openly defied their superiors and were disciplined by a six weeks' suspension. Moreover, from many parts of Prussia and the German Empire protests poured in, partly approving Jatho's theology and partly criticising the Court of Arbitration. Up to April 23 the number of signatures was 44,003. Among the signers were several well-known theologians and professors.

Naturally enough, intellectual Berlin was agog with curiosity to know which side Harnack would favor, for though a minister of the Prussian Church and a substitute judge of the court which tried Jatho, Harnack was nevertheless the protagonist of German rationalism. Harnack satisfied himself and his dual personality by favoring both sides, but with what regard for the virtue commonly called simplicity we leave our readers to judge. We call attention to the fact that the Rev. Mr. Blackshaw, from whose article we have gathered our summary, was in Berlin and present at the very lecture in which Harnack made public his position in the Jatho case. We have no reason for doubting the Rev. Mr. Blackshaw's presentation of what happened there.

The Evangelical Church, he noted, was not simply a *Christian Church*, it was also the *Prussian National Church*, and therefore had a definite *legal* status. If an individual denies the Creed of the Church, or substitutes another for it, he must be disciplined, for the Creed has a *legal* form. If the denial of it were permitted, the Church would practically have no Creed. Two truths, he continued, must not be surrendered in the Evangelical

Church: (1) God must not be considered as the Spirit of World-development; (2) all preaching must be connected with Jesus Christ. The view that it is indifferent whether He lived or not is irreconcilable with Christianity. Harnack the Minister, therefore, standing for the *legal* Creed, as he interpreted it, and holding Jatho's status illegal, judged that he was rightly deprived of his legal position as Minister. Harnack, the Rationalist, however, regretted the decision of the Court and would have wished Jatho to remain in the Church even as a Minister, though preaching what he did not believe. The Rev. Mr. Blackshaw's account of Harnack's conclusions is: "The charge often brought against ministers, *that they do not preach what they think is a cross that they must bear with patience and courage, like Christian Knights.*"

These are the facts, and they tell us that the Prussian Church is a seething pot, with neither man nor means to quench the fire. This fire is the fire of unrestrained philosophical systems, which has boiled down to almost nothing the belief of the Prussian Church, and will keep on boiling it till that Church has neither creed nor dogma. Who is to stop the fury of these systems? No one claims to be an infallible teacher. The very Court of Arbitration, the Court of last appeal in heresy cases, in addition to being fallible, had no fixed norm according to which to judge whether or not Jatho spoke the word of God. The Scriptures had been riddled by the Church's theologians till it became a jest to speak of them as inspired. Yet something must be taken as the word of God, else no judgment could be given, so the Court took what was generally admitted to be the word of God. (Even Mr. Blackshaw thinks that "a critical selection seems to be almost universal in educated ecclesiastical circles.") But while it was deliberating the fire of criticism might have boiled the word of God down still more. In fact, the violent protests of not a few ministers against the judgment, and Harnack's reduction of the doctrinal test from five to two points, lead us to believe that it had.

Aware, no doubt, of their awkward position, the judges cut the knot by practically ignoring the question of the objective truth or falsity of Jatho's doctrine and deciding the case on its legal aspect. Jatho was a *legally* authorized teacher of the Prussian Church. It had a *legally* recognized Creed, which he denied. Hence he must no longer hold his position as a legal representative of that Church. Still, he might remain a member of the Church and keep his creed.

The question now is how long can the Creed of the Prussian Church stand even as a legal creed against the destroying fire of false philosophic systems? We might answer, until these systems control it. And with systems of philosophy which deny to the intellect the power to rise above things of sense, which deny the possibility of any interference of God in the order of His visible world to set His seal of approval on Christ, His Legate,

which deny that the Christ of history was God and founded a Church, which deny the possibility of an objective revelation made by God to man, which deny finally, to the Church of God the power and the right to settle infallibly not only all matters of faith and morals, but all matters necessarily connected with their inviolable safeguarding,—with such systems fast gaining control, the end of the Prussian Church, as a Church with a definite creed is at hand.

Nor is this the end. That Modernism is busy elsewhere in its work of destruction is shown in two other articles which, by a strange coincidence, appeared also in January. The *Oxford and Cambridge Review* presents one of them, "Modernism in the Church of England," by "A Believer in the Book." It is the story of the Prussian Church retold. The other is given first place in *The Harvard Theological Review*, and is from the pen of the Italian arch-priest of Modernism, Romolo Murri. Its title is a bold claim of complete victory for Modernism—"The End of Orthodoxy and the Catholicism of To-morrow." There will be a Catholicism of To-morrow, but it will be that of Yesterday and To-day and the Day that will have no Morrow.

WILLIAM J. BROSNAN, S.J.

CORRESPONDENCE

Straws From the Grand Orient

ROME, February 18, 1912.

Our friend, the enemy, the Grand Orient of the Masons, had promised frankly to its adherents the separation of Church and State, and consequent subjugation of the former, in Spain for 1910, in Portugal for 1911 and in Italy for 1912. Portugal got out of hand and presented its little section of pandemonium a year ahead of time: its violence had a wholesome effect in awakening Spain to consciousness of graver perils than the losses of the Church, and so the program suffered further postponement there. Italy's turn was put back beyond 1911, so as not to disturb the United Italy Exposition, but before the dawn of 1912 the war with Tripoli broke out and further delay was imperative. Naturally there was Masonic indignation against the war at this inopportune moment, but the administration declares it could not help it. Not to be idle, however, it would seem that the present part of the anticlerical campaign is to prepare the public mind for separation. Of course if the war were a failure, there would be a revolution in sight; and the republic would make short work of religion.

Again in case of a mishap in Italy by which a thousand or two of the Italian troops should be cut off and destroyed, the fate of Crispi leads to the belief that the present administration would be sent packing, and Luzzatti would be possibly returned with power to excise the Church from consideration in the law, and to pay the debts of the war by new confiscations of clerical property and its appropriation to that purpose. In anticipation of this many of the religious houses have sold their property and are renting their present habitations. Luzzatti begins the campaign of education by a public lecture upon the theme of "Free Churches in the Sovereign

State," meaning such freedom as Portugal has granted and such sovereignty as France exercises.

Last week the Honorable Vincenzo Simoncelli, professor of Law in the University of Rome and member of the Chamber of Deputies, delivered his views; which being of a milder type and apparently favoring the Church a bit could find for its auditory only the "*Women's Circle of Culture*." Simoncelli is a moderate liberal, and, as the less of two evils, had in the last election the support of the few Catholics who take the trouble to vote. Possibly he has his eye on retaining their suffrages. He takes exception to the absolute separation of Church and State in Italy, where there are so many Catholics under the influence of the Holy See that the State cannot allow that influence to continue without securing regard for the interests of United Italy. Assuming that the question of temporal sovereignty of the Pontiff is settled forever in the negative, he insists that Concordats, Constitutional Guarantees and statute laws of protection are useless, history showing them of recent years to be merely so much paper.

In fact he sees no settlement possible upon any iron-clad basis of right, but dreams of "a moral constitution growing out of a developing sense of equity and desire for peace and mutual confidence between the authorities of the Church and of the State in the historical march of events with legions of Italian Catholic mothers consecrating their children to the Fatherland but with their eyes turned towards heaven." Simoncelli should retire from politics and take to writing verse. The judicious will desire to be delivered from such friends. None the less these discussions at this particular moment are straws indicating the blowing of the winds.

For confirmation one Paglierini in the Municipal Council, sharing the general whine about the falling off of income from local taxation, insisted that all religious institutions in the city should be taxed as hotels, they being nothing more or less. To which the incomparable Nathan replies that when Luzzatti was in power he had declared a similar view in consequence of which "The Police Department" (of which Nathan, by the way, is now the head) had for some months refused to grant licenses for the further opening of such religious institutions, but that later the good work had fallen into desuetude. "However," he adds, "we have now under consideration a new distribution of taxes, which will for the future return a larger revenue."

The Municipal Council seems a partial assertion of the independence of popular representatives: but we must remember that Nathan eventually whipped the Socialists into line, and now bids fair to do the same with the Republicans who left the Council in disgust. While appealing to them suavely to come into the fold again against the common clerical enemy, he, or someone in his interest, has set the machinery going for the coercion of the recalcitrant. Some of the Republican members appealed to a local convention of the party for instructions in the emergency: the local convention met and passed the question up to the national convention. As the latter is completely under the control of Barzilai, the Hebrew leader of the Republicans, who is a close friend and supporter of Nathan, the issue is beyond all peradventure.

During the week Nathan again angrily barred discussion of a measure which he wished to railroad through, this time irritating some of his followers who are neither Socialists nor Republicans; but again the whip, and his measure went through with a majority. The councillor's lot is not a happy one.

The Cardinal Vicar has just issued a long letter of instructions to the clergy of Rome for the detailed fulfillment of the Holy Father's "Motu Proprio" on sacred music.

The pontifical appointments of the week name the Right Reverend Canon Casimiri, who is chapel-master of the Lateran, and Father De Santi, S.J., who is president of the Italian Society of St. Cecilia, as members of the Roman Commission on Sacred Music; Mgr. Giovanni Zonghi, to the rectorship of the College of Noble Ecclesiastics, the seminary of church diplomacy; Mgr. Pio Papi to the sub-secretaryship of the Congregation of the Sacraments; and the young Marquis Clemente Sacchetti, in place of the late marquis, to the post of Commissary Major of the Apostolical Palaces.

Mgr. Dell'Aquila Visconti, who from the days of Pius IX had been the "Abbreviatore" of the Curia of His Holiness up to the time when the office was abolished by Pius X, died on February 11. Though in his eighty-third year, he had lived in the Vatican Palace these later years buried in study as though he had the future of a young man to provide for.

The Vatican has just appointed a commission of laymen and clerics under the patronage of Cardinal Casazza to make arrangements for the celebration of the sixteenth centenary of the Edict of Constantine, officially recognizing the Church and according her that liberty and securing her that peace which was purchased by the Cross of Christ and the blood of the martyrs.

On Thursday Mgr. Aversa, Apostolic Delegate to Brazil, sailed from Genoa for his station in South America. The same day the Chinese Legation at Rome hauled down the flag of the ancient empire and raised the emblem of the new republic which, like Joseph's coat, is striped with many colors,—red, yellow, blue, white and black.

C. M.

New Departure Among the Paris Clergy

PARIS, February 19, 1912.

American readers who are interested in French ecclesiastical matters may have had occasion to admire the adaptability with which the Paris priests have learnt to alter their methods to suit their new conditions. The old-fashioned, dignified, devout *Curé* of half a century ago is fast disappearing; the modern missionary priest in the faubourgs is no less devout, but his ways are different and he works in the same field with other instruments.

The enormous extension of the French capital within the last few years has called into existence many new parishes, and only a few weeks ago the readers of AMERICA were informed of the picturesque beginnings and rapid development of these struggling settlements where, at the outset, Mass is said in a shed or a dining room. One of the pioneers of those whom we may call the home missionaries of the Parisian faubourgs, was the present *Curé* of St. Honoré, the Abbé Soulange-Bodin, whose happy initiative thoroughly transformed the outlying parish of Plaisance. When, as a young priest, he took possession of his post, he was generally insulted whenever he passed through the crowded streets of his new domain. Nothing daunted, he set to work as if he was a missionary among the heathen and not a *Curé* in the nineteenth century Paris.

Instead of waiting at home, in his church or in his sacristy, he went out to seek his scattered flock through

the highways and byways, he showed keen interest in their affairs, won their esteem and confidence, and his sympathy with their temporal necessities allowed him to touch upon their higher interests; he began by being a patient listener and insensibly became a teacher. The result of his new method may be justly estimated when we add that at Plaisance religious, social and charitable institutions are now flourishing; a hearty cordiality binds the priests to the people, whose loyalty to their spiritual chiefs is worthy of all praise. Another new departure advocated by the Abbé Soulange-Bodin, whose long experience gives value to his suggestions, is life in common among the secular clergy. So far, it has seldom existed, the *Curé* and the *Vicaires* in France being accustomed to live independently and apart.

At Plaisance, the Abbé Soulange-Bodin lived with his priests, and one of these assured us that life in common greatly contributed to the success of the mission work. Since then other priests have followed this example, and last year, on March 15th, forty-two *communautaire* ecclesiastics, belonging to the Paris dioceses, held an interesting meeting at the archbishop's house.

An elderly priest, the Abbé Bonnet, advocated the theory that life in common contributed to the personal sanctification of the secular priests who adopt it, not indeed, he added, that it is necessary to a priest's sanctification, but his personal experience taught him that in many cases it is a powerful aid, especially for the young, to whom constant intercourse with their fellow-priests gives the sympathy, the companionship, and often the experience that they require. The very fact that the priests who live in community perform certain spiritual exercises together brings an element of prayer at stated hours into the anxious and hurried life of a young cleric new to his work, and gives him weight and balance.

Another well-known ecclesiastic, Canon Blauvac, *Curé* of Clichy, added his testimony to that of his colleague. In his opinion, life in common is a saving of time. It brings to those who have adopted it the relaxation that they must otherwise seek outside among their friends, and we remember the pleasure with which a member of Père Soulange-Bodin's household at Plaisance recalled the friendly talks, merry jests, interesting discussions that took the strain off the tired priest at the close of his day's work. Life in common, added Canon Blauvac, brings the experience of many to bear upon individual difficulties, and this is a help to the young and unformed *Vicaire*, fresh from his seminary; it also promotes cordiality between the priests, makes them more appreciative and more helpful with regard to each other.

There are at the present moment thirteen communities of parish priests in Paris and its suburbs; they are warmly approved by Cardinal Amette, who on December 14, 1911, petitioned Pope Pius X for a special blessing on their behalf. The Pope expressed himself as highly satisfied with this new departure among the clergy of Paris, and the blessing that he bestowed was accompanied by words of encouragement and congratulation. The mere fact that a movement, so recently started, has already met with warm responses on the part of the priests, reveals their aspirations towards a high ideal. It is true that, since the suppression of the *Budget des cultes*, there are fewer vocations to the Church, but this evil may be faced with confidence when we consider that what the French clergy has lost in security, comfort and money, it seems to have gained in a deeper sense of the grandeur of its mission.

ANGLO-FRENCH CATHOLIC.

Catholic Societies in Jamaica

JAMAICA, February 21, 1912.

In the fall of 1910, a Catholic gentleman, an employee of the Government Civil Service in Jamaica, was taking a much needed rest in Canada. The Eucharistic Congress held at that time in Montreal had, with this fervent convert to the Faith, been the determining motive to make him join together piety and recreation. Providence so disposed that, before his return home, he should turn his steps in the direction of Toronto and, always alive to what touched the interests of the Church, he was put in touch in that city with the Knights of St. John. In fact at the beginning of his journey, there had been an understanding between himself and Father Harpes, the Jesuit Superior of the Jamaica Mission, that he should keep his eyes open as he moved about and report, on finding, the special organization adapted to meet the needs of Jamaica Catholics. What was wanted was an offset and counter attraction to the secret beneficial fraternities forbidden by the Church, and machinery for action along social educational lines. No doubt the Knights of Columbus would have served the two-fold purpose equally well, and, indeed, their well known Catholic efficiency in the United States, had been responsible for the thought in the mind of Bishop Collins that possibly they might be induced, at his invitation, to establish themselves in Jamaica; but, as events turned out, Mr. Arthur Spratt's initiation at Toronto into the local commandery of the Knights of St. John, was instrumental in settling the choice and making of him, when his vacation came to an end, the godfather with us of the society of his selection. He is now the First Vice-President of St. Joseph's Commandery, No. 182, connected with the Holy Trinity Cathedral, Kingston. The President is His Worship, the Mayor of Kingston, Robert W. Bryant, an Englishman and a convert, also, and one whose zealous work for our Men's Sodality and the St. Vincent de Paul Society has for the last decade or so proclaimed the sterling character of his very active Catholicity.

It would be tedious and uncalled for in a communication of this kind to give in detail the difficulties which had to be overcome before the Knights of St. John could really be said to have commenced in Kingston, under a charter of the society, the organized life which belongs to them. Bishop Collins had, it is true, placed at their service the Gordon Hall, a large building patched up and used as a temporary church in the days which, following the earthquake of 1907, preceded the recently erected Cathedral of the Holy Trinity, but expense of furniture and repairs had to be met, interest had to be aroused and sustained by rally meetings in the churches and chapels of Kingston and its suburbs, and the problem nowhere less negligible than in Jamaica had to be faced—of getting class to work in with class, even in what is done for the glory of God and the advancement of Holy Church. Only with the leap year has the leap to assured success been made, but not one item of trouble in almost twelve months of strenuous endeavor has been lost. More than that, it may be that not one item could be spared in the lesson it gave of what heaven-inspired hope can effect against obstacles which dog every heaven-inspired undertaking, and themselves are often the best proof that the undertaking is from heaven.

The present week has witnessed two proofs that the Young Men's Christian Association will not find the Catholics of Jamaica altogether unprepared for its insidious campaign against the Faith of our young men. The de-

votion of the Forty Hours at Holy Trinity Cathedral came to a close yesterday morning with its magnificent record of three thousand and odd Holy Communions, and the all night watches in the presence of the Blessed Sacrament were the valued privilege on Monday night of the Men's Sodality of Our Lady, and on Tuesday of the Knights of St. John. The Sodalists number two hundred and seventy-five. On the second night of adoration, the Mayor of Kingston, as President of the Knights of St. John, presided over the first watches, and did not depart until after he had made one of the fifty communicants at the Mass celebrated a little before 3 a. m. by the Father Chaplain of the Commandery. Guards from the members of the Society were stationed in military fashion before the altar and about the church.

The initiation of new members last evening and the reception to Bishop Collins and Very Rev. Father Hanselman, S.J., the visiting Jesuit Provincial by the Commandery of the Knights of St. John, was the second proof of Catholic alertness this week, to which reference has already been made. Nearly fifty candidates have been admitted during the month, and as many more are impatiently awaiting their turn, and one cannot go far wrong in prophesying that with God's continued blessing, the roll of membership will, before very long, include the names of at least a half-thousand. The speeches at the banquet of yesterday had about them the true Catholic ring; they spoke of faith and of union in faith, and of determination, moreover, that the rights of that faith should not be overlooked. The Hon. H. L. Simpson, member for Kingston of the Legislative Council of Jamaica, was among the invited guests of the evening, and his Protestantism did not prevent him from taking in good part the hint, if indeed, its openness and direction were not more than a hint, which the President, acting as toastmaster, put into the following words: "We Catholics, Mr. Simpson, as well as the rest of our citizens, have elected you to the Legislative Council. You are our member, and in that Council you represent us. We are warranted, therefore, in expecting of you, should the need arise, the defence there of our interests and our rights."

PATRICK F. X. MULRY, S.J.

Sisters and Orphans Persecuted By the Turks

TRIPOLI, SYRIA, Jan. 17, 1912.

The Italo-Turkish war has been for the orphans and the Carmelite Sisters of Beylan and Kobbayat the cause of the greatest sufferings. The fanaticism of the Mussulmans having been awakened, I was compelled to hurry the departure of the whole orphanage, Sisters and girls, so that all the furniture and all the winter provisions became a prey to the Mussulmans. Moreover, in crossing the mountains of Accar, our Sisters were attacked by tribes of Mutualis. Think of the fright of these poor women and the hours of anguish they underwent. These fanatical plunderers robbed them of all their things, but by a special protection of heaven their honor was respected.

I have reunited the Sisters and the orphans at Beckerry (Lebanon) a big Christian village, where they are safe now. These orphans are the daughters of those who, three years ago, suffered the most horrible deaths rather than to renounce their Faith.

FATHER JOSEPH D.

Superior of the Carmelite Mission.

A M E R I C A

A · CATHOLIC · REVIEW · OF · THE · WEEK

SATURDAY, MARCH 9, 1912.

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Precursors of Luther

Time was when anything that smacked of "monks or monkery" was the favorite abomination of all staunch Protestants. No contrast apparently could be found more striking than that which the life of a zealous preacher of Luther's free gospel, presented to the selfish, superstitious practices of cenobites and hermits. But here is Dr. Hodges, Dean of the Episcopal Theological School at Cambridge, contributing to the *March Atlantic* a paper on "The Persistence of Religion," who refers to Luther as the man in whom "all the old protests of the monks against the regulations of the priests, and of the mystics against the limitations of the theologians, were magnified, centred and made effective." In fact, we are told that in vindicating "the principle of the development of religion, he is akin to Francis and Benedict." For a monk, it appears, "was a layman who had determined never to go to church again. He turned his back upon the altar, and upon all the ancient order of worship and found what seemed to him a better church in a cave or in the woods, where he had no sermons and no sacraments, but sought God in his own way." Neither the Poor Man of Assisi, who submitted the rule of his new order to Innocent III, nor the Patriarch, Benedict, who was so dear to Pope Gregory the Great, will thank Dr. Hodges for trying to establish relationship between them and the chief heresiarch of the sixteenth century. Nor would all those monks and eremites, who joyfully received from Holy Church their habits and their rule, so many of whom were conspicuous for their loyalty to the Apostolic See, feel greatly flattered at being considered by the Dean precursors of an apostate Augustinian, who waged a relentless war against Rome.

With regard to the assertions that the monk "turned his back upon the altar" and went "where he had no

sermons and no sacraments," it is to be feared that Dean Hodges is more familiar with the works of the "advanced thinkers," whom he freely quotes in his paper, than with the writings of Father Dalgairns, or of Marin, not to mention those of the Bollandists or of Cassian. It is abundantly evident, for instance, that the so-called solitaries of Egypt, as a rule, did not live so far away from villages and churches as to be deprived of weekly Communion. Sometimes, indeed, among their huts arose an altar, at which a priest ministered. In the church at Nitria, observes Father Dalgairns, "5,000 monks of that desert assembled to receive the Holy Communion every Saturday and Sunday," while in the laura of St. Euthymius, Mass was said every day. It must not be forgotten, moreover, how readily the Church at that time allowed the faithful to carry the Blessed Sacrament with them. As for the monks of the West, Communion at least six times a year was prescribed by rule.

This being the case, it can hardly be said with truth that the early monks had "no sacraments," and it is difficult to understand how anyone who has read Cassian can maintain that the ancient solitaries cared for "no sermons." But what these holy cenobites and eremites certainly did not have, Dean Hodges to the contrary notwithstanding, was any likeness or relationship whatever to the proud and sensual rebel, Martin Luther.

Women's Work

The ladies who compose the New Orleans Federation of Catholic Societies of Women are not suffragists. At their annual meeting on February 23, they mapped out for themselves a program which should leave them little leisure for politics, and they expressly declared themselves opposed to any movement that tends to immerse their sex in the turmoil of political strife. There is nothing intrinsically wrong in women possessing and exercising the right to vote at local or national elections, and emergencies may occur in which such action would be as much to the general advantage as was their militant activity on battlefields and ramparts on certain historic occasions; but a glance at the New Orleans report will show that there are other and more congenial fields in which women can exercise a far more powerful and beneficent influence, and that this influence would be immeasurably lessened by contact with the environments of the ballot box. Their plan of action includes: works of mercy and charity on the lines of the St. Vincent de Paul Society; social work among women such as the establishment and maintenance of homes for working girls and otherwise aiding and protecting them; rescuing the wayward, helping the needy, and cooperating with the pastors and Catholic institutions and societies for educational, benevolent and religious purposes. They would support the parochial schools, as well as Catholic colleges, by sending their children to them, by urging

others to do so, and by making and procuring financial contributions; and they would devote some of their time to the home training and religious upbringing of their own children: "the making of the real home and the rearing of genuine Christian men and women."

It is clear that the women who carry out such a program would have time neither for politics nor for a wide range of social functions, and also that by the suppression of vice, the alleviation of suffering and the raising of good citizens, they will have conferred more benefit on State and society than by any amount of energy expended in political clubs or in ball rooms. That they can also exercise direct influence on politics and society may be gathered from one of their resolutions:

"We earnestly hope that laws will be framed to check, instead of promoting, divorce; meantime we urge all Catholic women to deny all social intercourse and friendship to persons who, having obtained divorce, are living in sinful unions, thus openly defying the law of God: Thou shalt not commit adultery."

Woman's mission, as defined by Pius X on January 8 for the Italian Federation of Catholic Women, is already sufficiently comprehensive: The propagation of religion by the diffusion of religious knowledge; the promotion of charity by succoring the poor, the suffering and the tempted; and the exercise of that self-sacrifice for which woman is preeminent and to which the Holy Father thus pays tribute: "They call you the weak sex, but you can give astonishing examples of fortitude of which those so-called strong men who do not understand the sublime virtue of self-sacrifice are incapable."

Dr. Spahn's Resignation

A friendly criticism has been passed upon our statement that Dr. Spahn resigned the presidency of the Reichstag because he would not serve with the Socialist first vice-president. This interpretation of his action, nevertheless, is sufficiently substantiated by the *Allgemeine Rundschau* for February 17. According to this unquestioned authority Dr. Spahn "actually accepted the thorny office" with the evident intention of retaining it. When, however, by the assistance of the National Liberals the Social vice-president was elected, "then," says the *Rundschau*, "the Reichstag had together with a Centrist president a Socialist vice-president, as when water mingles with fire." The vote for the vice-presidency consequently destroyed the vote for the presidency, we are told, and it was expected on many sides that Dr. Spahn would at once tender his resignation. "He did not, however, do so upon the instant, nor was this delay regrettable, since every appearance of passion and haste was thus avoided" (p. 122). When on the following morning at a session of his own party he finally announced the determination of relinquishing his office, the resolution met with universal and unhesitating approval. His withdrawal at this critical juncture was no less politic than

it was dignified and impressive. The consternation caused by it among the parties of the Left was sufficient to prove its effectiveness. It is urged elsewhere that the particular reason for the resignation was to be found in the circumstance that Socialists were prepared to refuse audience granted by the Emperor. This would of course sufficiently account for the step taken by Dr. Spahn.

Modern "Destitution"

A woman concerned in a recent divorce case complained that the monthly allowance of \$250 which her sometime husband was contributing for the support of three well-grown children and their mother would hardly meet half the expenses of her household. Indeed she was quite "destitute." She thought, however, that with good management \$574 a month would be enough. Detailed lists of her expenditures during an average month which were then submitted to the court, will doubtless suggest to the thoughtful some useful reflections on what is now considered "destitution."

Salt, and whatever accessories are required to make it palatable, cost this woman \$166 a month. "Artificial integuments" of various kinds, \$155; servants and the like, \$100; while "car fare, lunches, hire of conveyances, entertainment and amusement" added the disproportionate amount of \$150 to each month's bills. The list makes mention of no offerings at church services, but the extravagant sum of two dollars, laid out on newspapers, was lavished recklessly each month for mind-food. As taxes, rent or tuition are not down at all, these expenses will be met presumably by some source of revenue other than that coming from the expected increase of alimony.

Many, of course, will not consider these household expenses excessive. Yet it would seem that even with the high prices that now obtain for ordinary commodities, this family of four should be able to live quite comfortably on \$250 a month. Thousands of American families do so surely on half that sum. It is highly probable that much of the "destitution" that seems to threaten nowadays so many families of moderate means is caused chiefly by their habits of extravagance and thriftlessness.

Those who clamor most indignantly against the cost of necessities, doubtless continue to buy without a murmur very expensive luxuries. We rarely hear men complaining pitifully of the high price of liquors and cigars, nor are women much given to tearfully deploring the advancing cost of confectionery, cosmetics, or feminine gewgaws of various kinds. People, moreover, have grown so accustomed to squandering small sums on all sorts of unnecessary trifles and to paying another to do for them what they are quite capable of doing for themselves, there is little wonder that salaries which were considered large a dozen years ago are now found to be quite beggarly.

For even "underpaid" clerks and stenographers give far too many of their small coins to boot-blacks, barbers, manicures, waiters, slot-machines, news-stands and street

cars. In many cases, too, they have acquired so perfectly the habits of the wealthy, that nothing but the finest raiment will do, the latest novel must be bought, the best seat in the theatre purchased, and the stylish restaurants frequented. "Destitution" like that this divorced woman complains of, seems to be due now-a-days less to low wages and advanced prices than to extravagance and lack of thrift.

Catholic Art Treasures

The descriptive catalogue, soon to be issued, of the art treasures which J. Pierpont Morgan is bringing to America, particularly the Hoentschel collection of enamels, ivories and goldsmith's work, should prove of special interest to Catholics. Nearly every one of them represents an object of Catholic devotion, and the seventy-nine enamels, embracing croziers, reliquaries, caskets and plaques, covers for the Gospels, ciboria, incense boats, crosses, medallions and Eucharistic emblems, were all clothed in "garments of solidified light," by the Catholic craftsmen of the Middle Ages. The oldest example of French tapestry represents Christ on the Cross surrounded by the three Marys and St. John, and the ivories include the Descent from the Cross and a number of figures of Our Lady, some with the Child Jesus in her arms. Even ordinary objects become religious under Catholic inspiration. A lady's comb is covered with scenes from the life of St. John the Baptist. A twelfth century enameled ciborium is thus described: "The backgrounds of body and lid are fields of marvelously lustrous blue and green. Delicate winding scrolls of copper gilt divide up the field and enclose scenes from the Old and New Testaments, executed with extraordinary skill. The Sacrifice of Abel, Sacrifice of Isaac, the Brazen Serpent, Samson at the Gates of Gaza, are on the bowl; the Nativity, the Baptism, the Ascent of Calvary, the Crucifixion, and the Resurrection on the cover. The way in which these little pictures blaze forth in jeweled and radiant color can only be understood from a sight of the vessel. Each scene is described by a quaint Latin verse, breathing the spirit of medieval piety." These now incomparable masterpieces are samples of the artistic work that strewed Europe in the Middle Ages. But because all Christians then were Catholics and the Pope ruled them, there are people who will still insist on labeling them "Dark."

"The Live Issue"

Socialism is at last being fought on its own grounds. The *Live Issue* is printed upon a single folder and offered at the price of fifty cents a year. It acknowledges the two-fold need of opposing the Socialistic fallacies of our day and of working constructively along the lines of social reform. It comes as a new champion to the forces of organized labor and the trades unions of the American Federation, and heartily endorses in its open-

ing number the work of the Central Verein. The following is the working program it proposes:

1. Regulation of industrial corporations and trusts.
2. Conciliation and arbitration in industrial disputes.
3. Uniformity of laws throughout the States.
4. Liability of employers for injury to life and limb.
5. The abolition of the sweating system.
6. The right of workers to organize for self advancement.
7. A living wage.
8. An eight-hour workday in all trades.
9. The abolition of child labor in mill and factory.
10. Industrial insurance.

We are glad to see the Socialist motives in the Lawrence strike correctly represented against the misconception that sympathy with the revolutionary agitator means sympathy with the strikers. "The success of the strike on the reduction-of-wage issue was not in the Socialist plan; the real aim was to develop a discontented, class-conscious mass to promote the cause of the social revolution." Hence their animosity against the representatives of the American Federation of Labor, who are seeking to improve the lot of the workers.

If in the beginning the contents of the *Live Issue* will of necessity consist largely in attacks upon the false position of Socialism, and in clearing the haze that still rests upon the popular discussion of this subject, we trust that it will in time become likewise an efficient means of positive work in the cause of social reform. The truly valuable information gathered into the first number of this newest arrival in the social field leads us to augur for it a successful career. (The Social Reform Press, 151 East 23d Street, New York, publishers).

Now that St. Patrick's Day is approaching we would remind the Irish and Catholic societies of their last year's crusade against vulgar and insulting post-cards. Some 250,000 of those scurrilous caricatures were stopped from going through the mail, and a large quantity was withdrawn from sale, but this offensive traffic was by no means suppressed. St. Patrick's work and character and the loyalty of the race he evangelized have won universal respect, and his feast day has almost attained the proportions of a national holiday. Merchants and others take advantage of this feeling, and usually in legitimate fashion. It is the duty of those who are specially charged with defending the honor of their national Apostle to prevent abuses that dishonor him. Timely action now would prevent the dissemination of the shoals of disgusting post-cards and kindred productions that were distributed last year, and the general public should not only refuse to patronize them, but also express their condemnation.

The Catholic University of America, through his Eminence Cardinal Gibbons, has received a commenda-

tion from the Sovereign Pontiff that must give the distinguished faculty new inspiration and courage in carrying on the great work that has been entrusted to them. Unlike other great educational establishments into whose treasury millions are continually flowing, the Catholic University has been hitherto comparatively restricted in its resources, yet it has already achieved a position of financial solidity which of itself, independently of the influence it is exerting in the learned world, will be an inducement for more generous contributions in the future. It is noticeable that the Holy Father commends "the prudent foresight of the Directors of the University for devising a plan whereby the teaching Sisters, without in any way slackening the observance of their religious rules, might more easily enjoy the advantages of university study, and thus attain greater efficiency in the work of educating girls." The Sovereign Pontiff adds: "To protect the University and to quicken its growth is equivalent to rendering the most valuable service to religion and to country alike."

Have you made a Socialist to-day? Such is the greeting with which a Socialist paper recently opened one of its leading columns. A single Socialist in a shop will often make ten others. He refuses to be silenced or suppressed. He is proof against ridicule or reason. He has one idea and nothing else is worth consideration. His reading is all directed towards this one purpose. Since he has been taught as a first principle the power of the printed page, he lets no opportunity pass by to carry on a propaganda in its cause. Is our aim as single as that of Christ's enemies? Are we as active in our own appointed task for the true social regeneration of mankind? Are we as keen to realize the power of literature in the coming struggle and as eager to support an alert and militant Catholic press? Are Catholic social organizations receiving from us the needed cooperation, and are we doing our best to help towards the creation of a true Catholic solidarity such as the times demand?

A correspondent of the *Tribune* finds fault somewhat hypercritically with the statement made by the newspapers generally, that Sir Edward Grey is the first commoner to receive the Order of the Garter since Sir Robert Walpole; and quotes against it the cases of Lord Palmerston and of Lord Castlereagh, to which might have been added that of Lord North, who helped the American Revolution so greatly by opposing it. It is true that these three were members of the House of Commons; but even there they were always spoken of as "noble Lords," as Burke's frequent allusion to "the noble Lord in the blue ribbon" bears witness. The newspapers took "commoner" in its ordinary sense, for one altogether outside the ranks of the peerage, which could be said of none of the three. Lord North was heir to an English earldom; Lord Castlereagh to an Irish earldom which became a marquise

before he succeeded to it, and Lord Palmerston was an Irish peer. But Irish peers, though they may sit in the House of Commons, are nobles and not commoners; as the presence of their representatives in the House of Peers of the United Kingdom shows very clearly.

LITERATURE

DICKENS AND THE LITTLE SISTERS.

It is not generally known, perhaps, that Charles Dickens' warm sympathy with the poor and suffering once led him, in spite of his Protestantism, to introduce to the English people the Little Sisters of the Poor. Father Leroy, however, in his excellent history of that congregation, cites entire an article about the Sisters' work which the editor of *Household Words* wrote for that journal in 1852.

Invited by Cardinal Wiseman to start a foundation in his archdiocese, the Mother Assistant of the youthful institute conducted three novices from France, and settled at Hammersmith, April 11, 1851. As those were the days of the "papal aggression" excitement, the early experiences of that little band of pioneers were very trying. They were so jeered at in the streets that they had to disguise themselves in bonnets and shawls to avoid observation, while their ignorance of the language and of English customs and usages made the foundation difficult. They soon received an English postulant, however, and were able to shelter and support two dozen old people. That same year all removed to London, where a house was rented which would accommodate one hundred poor. It was some six months later that Dickens, who, during a sojourn in Paris, had visited the Little Sisters' house in the Rue Saint Jacques, wrote, on February 14, 1852, in his paper, *Household Words*, the following characteristic account of what he saw there:

"The Little Sisters."

"Almsgiving takes the place of our workhouse system in the economy of a large part of Europe. The giving of alms to the helpless is, moreover, in Catholic countries, a religious office. The voluntary surrender of gifts, each according to his ability, as a means of grace, is more prominently insisted on than among Protestants, consequently systematic taxation for the poor is not resorted to. Nor is there so great a necessity for it as in this country, for few nations have so many paupers to provide for as we English, who are accustomed to regard them as a natural element in our society. And thus it happens that when, about ten years ago, there was in France no asylum but the hospital for the aged and ailing poor, the want of institutions for the infirm but healthy was not so severe as to attract the public eye.

"But there was at that time a poor servant-woman, a native of the village of La Croix, in Brittany—Jeanne Jugan was her name—who was moved by her gentleness of heart, and the fervor of her religion, to pity a certain infirm and destitute neighbor, to take her to her side as a companion, and to devote herself to her support. Other infirm people earned, by their helplessness, a claim upon her attention. She went about begging when she could not work, that she might preserve life as long as Nature would grant it to her infirm charges.

"Her example spread a desire for the performance of similar good offices. Two pious women, her neighbors, united with Jeanne in her pious office. These women cherished, as they were able, aged and infirm paupers, nursed them in a little house, and begged for them in the vicinity. The three women, who had so devoted themselves, attracted notice, and were presently received into the Order of Sisters of Charity, in which they took for themselves the name of Little Sisters of the Poor (*Petites Sœurs des Pauvres*).

"The first house of the Little Sisters of the Poor was opened at Saint-Servan, in Brittany. A healthy flower scatters seed around. We saw that forcibly illustrated in the progress from an origin equally humble of the Rauhe Haus, near Hamburg; we see it now again in the efforts of the Little Sisters, which flourished and fructified with prompt usefulness. On the tenth anniversary of the establishment of Saint-Servan, ten similar houses had been founded in ten different French towns.

"The *Petites Sœurs* live with their charges in the most frugal way, upon the scraps and waste meat which they can collect from the surrounding houses. The voluntary contributions by which they support their institutions are truly the crumbs falling from the rich man's table. The nurse fares no better than the objects of her care. She lives upon equal terms with Lazarus, and acts towards him in the spirit of a younger sister.

"The establishment at Dinan, over which Jeanne Jugan herself presided, being under repair and not quite fit for the reception of visitors, we will go over the Sisters' house at Paris, which is conducted on exactly the same plan.

"We are ushered into a small parlor scantily furnished, with some Scripture prints on the walls. A Sister enters to us with a bright look of cheerfulness, such as faces wear when hearts beneath them feel that they are beating to some purpose in the world. She accedes gladly to our desire, and at once leads us into another room of larger size, in which twenty or thirty old women are at this moment finishing their dinner. It being Friday, rice stands on the table in place of meat. The Sister moves and speaks with the gentleness of a mother among creatures who are in, or near to, the state of second childhood. You see an old dame fumbling eagerly over her snuff-box lid. The poor creatures are not denied luxuries, for whatever they can earn by their spinning is their own money, and they buy with it any indulgences they please, among which nothing is so highly prized or eagerly coveted as a pinch of snuff.

"In the dormitories on the first floor some lie bed-ridden. Gentler still if possible is now the Sister's voice. The rooms throughout the house are airy, with large windows, and those inhabited by the Sisters are distinguished from the rest by no mark of indulgence or superiority.

"We descend now into the old men's department, and enter a warm room with a stove in the centre. One old fellow has his feet upon a little foot-warmer, and thinly pipes out that he is very comfortable now, for he is always warm. The chills of age and the chills of the cold pavement remain together in his memory; but he is very comfortable now—very comfortable. Another decrepit man with white hair and bowed back—who may have been proud in his youth of a rich voice for love song—talks of music to the Sister, and on being asked to sing blazes out with joyous gestures and strikes up a song of Béranger's in a cracked, shaky voice, which sometimes—like a river given to flow underground—is lost entirely, and then bubbles up again quite thick with mud.

"We go into a little oratory, where all pray together nightly before they retire to rest. Thence we descend into a garden for the men, and pass thence by a door into the women's court. The chapel-bell invites us to witness the assembly of the Sisters for the repetition of their Psalms and Litanies. From the chapel we return into the court and enter a large room, where the women are all busy with their spinning-wheels. One old soul immediately totters to the Sister (not the same Sister with whom we set out) and insists on welcoming her daughter with a kiss. We are informed that it is a delusion of her old age to recognize in this Sister really her own child, who is certainly far away, and may possibly be dead. The Sister embraces her affectionately and does nothing to disturb the pleasant thought.

"And now we go to the kitchen. Preparation for coffee is in progress. The dregs of coffee that have been collected from the houses of the affluent in the neighborhood are stewed for a long

time with great care. The Sisters say they produce a very tolerable result, and at any rate every inmate is thus enabled to have a cup of coffee every morning to which love is able to administer the finest Mocha flavor. A Sister enters from her rounds out of doors with two cans full of broken victuals. She is a healthy and I think a handsome woman. Her daily work is to go out with the cans directly after she has had her morning coffee and to collect food for the ninety odd people that are in the house. As fast as she fills her cans she brings them to the kitchen and goes out again, continuing in this work daily till four o'clock.

"You do not like this begging? What are the advertisements on behalf of our own hospitals? What are the collections? What are the dinners, the speeches, the charity sermons? A few weak women, strong in heart, without advertisement or dinner or charity sermons, without urgent appeals to a sympathizing public, who have no occasion to exercise charity by enticing it to balls and to theatrical benefits, patiently collect waste food from house to house, and feed the poor with it humbly and tenderly.

"The cans are now to be emptied, the contents being divided into four compartments, according to their nature—broken meat, vegetables, slices of puddings, fish, etc. Each is afterwards submitted to the best cookery that can be contrived. The choicest things are set aside. 'These,' said a Sister, with a look of satisfaction, 'will be for our poor dear sick.'

"The number of Sisters altogether in this house engaged in attendance on the ninety infirm paupers is fourteen. They divide the duties of the house among themselves—two serve in the kitchen, two in the laundry, one begs, one devotes herself to constant personal attendance on the wants of the old men, and so on with the others, each having her special department. The whole sentiment of the household is that of a very large and very amiable family. To feel that they console the last days of the infirm and aged poor is all the Little Sisters get for their hard work."

This article was of great service to the Little Sisters. For Dickens was at the height of his fame in 1852, and whatever he wrote for *Household Words* was widely copied and quoted. There is little doubt that the testimony that this popular novelist then bore to the beauty and efficiency of Catholic charity as exemplified in the noble lives of the Little Sisters of the Poor helped the rapid spread of the Congregations in Great Britain, and perhaps, too, in America. For by 1862 the Sisters had been welcomed into a dozen English or Scottish towns, and their first foundation in the United States, which was made in Brooklyn in 1868, was followed within a very short period by the establishment in our cities of seven other homes for aged poverty.

Perhaps reprinting now in his centenary year Charles Dickens' tribute to the Little Sisters will awake in our readers a practical interest in the work these devoted religious are doing in behalf of God's poor.

W. D.

The American People, a Study in National Psychology. Vol. II. *The Harvesting of a Nation.* By MAURICE LOW, A.M., Chevalier de l'Ordre de Leopold, etc., etc. Boston and New York: Houghton Mifflin Company.

Noting that of the fifty-six signers of the Declaration of Independence forty-eight were natives of America and the remaining eight natives of the United Kingdom and long resident in America, Mr. Low dwells at length upon the slight or imperceptible influence exerted on the political and social spirit of the country by the millions of immigrants who began later to flock to its shores. Though they came with their own language, their own customs, and their own manner of thought, they have so accommodated themselves to what they found already established that if, as some have

fancied, the republic is to be perverted and corrupted, this will not come about by having forced upon it the depravity which is supposed to reign in Old World political and social institutions. "It is the power of the American to assimilate and not be assimilated, to influence but to remain uninfluenced, to stamp his individuality upon the alien and not to lose his own individuality, that has incorporated the immigrant into the American without affecting the fundamental ideas of America or its political principles."

It is to be wished that more prominence had been given to the status of the Declaration of Independence; for many patriotic Americans quote it as if it were a part of the fundamental law of the land, whereas in reality it has no legal force; it is simply a declaration, and is not a part of the Constitution. It simply shows the spirit of the people in 1776.

Very much to the purpose is the statement that, as far as there is any religion in the Constitution, it is Calvinism, the old-fashioned total depravity view, which is now almost as dead as the Pope of Geneva; for whatever human ingenuity could devise to keep man from cheating and overreaching his neighbor was introduced into the Constitution in the shape of checks and balances with manifest intention of regulating at least the public life of citizens called to hold office in the infant republic. The Constitution was made up of compromises. Free States and slave States, powerful States and weak States, agricultural States and manufacturing States, all sent representatives to Philadelphia for the purpose of finding some common ground upon which all might stand united. The delegates were too wise to spend a moment's time in search of a religious platform which the Puritan of Massachusetts, the Quaker of Pennsylvania, the Catholic of Maryland and the Episcopalian of Virginia could unite in calling their own common property. The religious question was left to the individual States, which were and remain free to establish a State Church and religious tests or not, just as the State may decide. The first amendment to the Federal Constitution prohibits the Federal Congress from setting up a State religion, but it has no bearing on the powers of the individual States.

There have not been wanting weeping philosophers who have read the doom of the republic in the heavy immigration which has reached our shores during the past eighty years; for, those citizens who, during the first half century of our national existence could, with some show of propriety, call themselves "Americans," affected to fear that they must be swept off the earth and that wisdom, that is, political clear-sightedness and patriotism, must of necessity perish with them. Their groundless fears have, to a certain extent, been inherited by some of their descendants, as spasmodic outbreaks of hostility to foreigners have shown from time to time. But the author's conclusions ought not only to reassure them but also to induce them to devote some precious time to self-examination. However, in spite of his views of assimilation through intermarriage, we are emphatically of the opinion that this assimilation, which is indeed prodigious, has not been realized through a very general mingling of the blood which has been American for several generations with the blood of the foreigner or of the child of the foreigner, for such marriages are not common. Rather, we should say that later immigrants and their children have broken down the barriers raised by difference of birth, language, and custom, and have approximated to the standard that they found when they came as strangers to a strange land, with which, however, they intended to identify themselves. One little incident quoted by the author is full of significance. Some young Americans in a New Jersey town were accustomed to take a bath, whereupon some little Italians were moved to go and do likewise. But the parents of these warned them that they did such a fool-

hardy thing at the risk of their lives. Therefore, they refrained, until the effects of the parental admonition had worn off, or until the parents were at a safe distance. Then the more venturesome tried the bath and did not die from the effects. The spell was broken; they began to be Americanized.

It seems to be painfully evident that, here and there, the author takes a somewhat low and commonplace view of the development of the nation, as if it were on a par with perfecting a breed of horses or horned cattle. We miss, too, in his work the diplomatic suavity of expression which marks the utterances of Professor Bryce; but we are constrained to admit that he has pointed out many blemishes which mar our national beauty, but which might be happily removed by a qualified dermatologist. We regret, however, that he calls the Great Pacificator's compromises "cowardly"; for, if the Republic had been built up on compromises, was it not plausible that it might be preserved by them? We have sixty years' political experience which Henry Clay could not have. * * *

Through the Desert. By HENRYK SIENKIEWICZ. New York: Benziger Bros.

Sienkiewicz's numerous stories of two continents, embracing many conditions and epochs and a great variety of distinctive characters, entitle him, in our opinion, to premier rank among the novelists of our time; and there are not a few who would rank him first among the novelists of all time. He has his defects, as has Shakespeare, particularly an occasional coarseness of expression, which is much less glaring than in the prince of dramatists, and is more offensive in translations than in the original. This feature, too, is not intentional nor frequent, and seems to proceed from an ill-advised theory of artistic proportion and fidelity, and from an exceptional power of making strikingly vivid whatever he touches, be it pleasing or repulsive. It is altogether absent from his latest production, which is new in scene and color and content, but his best characteristics remain.

It is distinctively a boy's story, and therefore also a girl's story. All his Polish and Polish-American stories—excepting his novels of modern Poland, which give unpleasant pictures of the analytic scepticism and the anemic sentimentalism of aristocratic Polish life—appeal to youths as well as others, but "Through the Desert" is essentially a boy's book. Already, we understand, there has been eager competition for its possession in a neighboring boys' club, and though we are not qualified for membership in that body, we have read it with avidity.

Stasch or Stanislaus Tarkowski (Mr. Curtin would have written it "Stas"), the fourteen-year-old son of a Polish engineer on the Suez Canal, is the hero; and Nell, aged eight, daughter of an English director of the Canal Company, is the heroine. They are treacherously kidnapped by Bedouins during the Mahdi war, brought before the Mahdi at Khartum, thence to Fashoda and further inland, whence they escape through the marvelous ability and resolute heroism of Stasch, and after making intimate acquaintance with a great variety of animals, birds, fauna, tribes and countries, and undergoing thrilling adventures at every step across the centre of Africa, finally win to safety in a satisfying, though heart-breaking climax.

This accomplishment implies wonderful powers in a boy of fourteen, but we feel Stasch is equal to the requirements. Brought up in the Canal zone, he speaks Arabic and the common negro dialects as well as Polish, English and French, is acquainted with mechanical contrivances, with African geography and conditions, and being trained to athletics and outdoor exercises, is physically and mentally in advance of his years. The only son of one who is always in command, he is accustomed to initiative, and besides he has the brave spirit of "a true Pole." His father fought for Poland. Hence we are not surprised when we find him develop into an expurgated compendium of Stanley, Sir Galahad and Marco Polo. His adventures are the

occasion of much interesting and valuable instruction to youthful readers, and have the further educative value that they are undertaken not for their own sake but to save the child for whom he holds himself responsible.

There is not much directly about religion, but what there is is sound, and suggestive of much more. When Stasch realizes that he is trapped, he raises his eyes to heaven and recites, "We fly to thy patronage, O Holy Mother of God," and in presence of the Mahdi, though all the whites, except the priests and Sisters, agreed to accept Mahommedanism, Stasch "looked the Mahdi unflinchingly in the eye" and boldly avowed his Faith; "and the brave boy, a true descendant of the defenders of Christianity, stood with head erect awaiting sentence," while he made the Sign of the Cross. Not even for Nell's sake would he "renounce his Faith or sacrifice his soul." At every pressing danger he prays to God for help; he baptizes some sixty negroes who are dying of sleeping sickness, and he instructs and baptizes three who are in his company, one of whom becomes later the means of evangelizing all his tribe.

In patriotism as in Faith and courage he is "a true Pole," though he had never seen Poland. He gives Polish names to his discoveries; on the highest mountain he chisels not his own name but, "Poland is not yet lost"; and when, many years later, he has made a fortune and married Nell, "they made their residence in Poland." It is not clear whether Nell was a Catholic, but we are sure she became also "a true Pole."

There are many other finely drawn characters, whites, negroes and Arabs, and vivid descriptions of scenes and events that recall the Polish trilogy. The translation is well done, and the illustration and get up of the book are creditable to the publishers.

M. K.

The Five Great Philosophies of Life. By WILLIAM DE WITT HYDE, President of Bowdoin College. New York: The Macmillan Co.

This volume examines in order what it calls the five great philosophical principles of life, viz.: the Epicurean, the Stoic, the Platonic, the Aristotelian, and the Christian spirit of Love; it gives quotations from the masters of these principles and accompanies them by a commentary and interpretation. Of these principles the author thus speaks in summary: "The Epicurean pursuit of pleasure, genial but ungenerous; the Stoic law of self-control, strenuous but forbidding; the Platonic plan of subordination, sublime but ascetic; the Aristotelian sense of proportion, practical but uninspiring; and the Christian Spirit of Love, broadest and deepest of them all." The volume is entertainingly written, and there is much that is instructive in its comments on the four philosophies of the Ancients. In the midst of many sane and acute observations on some of the most intimate and momentous relations of life, it is a pity that the author should display that spirit of antagonism to true Christianity which marks the Modernistic school. He frankly advocates those liberalistic principles which are playing havoc with the religious convictions of Christian men and women outside the Catholic Church. The principle which is at the basis of the teaching of this book, viz., the anti-dogmatic principle, is in utter and irreconcilable opposition to the teaching of Christ and the Apostles. The authority of the Creed and of bishops is said to be "founded on their practical utility." "No creed was altogether false at the time of its formulation. No creed in Christendom is such as every intelligent Christian can honestly assent to." "That such a reformer as Jesus ever took the conservative side of any question seems at first sight preposterous." In the Preface the author says: "We here consider only the truth and worth of the teaching (of Christ); not who the Teacher is, nor what may happen to us hereafter if we obey or disobey. Yet even from this limited pointed of view we may get a glimpse, more real and convincing than any to be gained by the traditional, dogmatic ap-

proach of the divine and eternal character of both Teacher and teaching—we may see that beyond Love truth cannot go." "Beyond Love truth cannot go"—is it possible to attach an intelligible sense to these words? And what kind of glimpse is a "convincing" glimpse? Is it a glimpse which brings conviction?—conviction of what? Can there be a conviction without an assent? And what will the assent be given to if not to a dogma? "We here consider only the truth and worth of the teaching; not who the Teacher is"—but what is the worth of the teaching if the Teacher is not God? In that case what authority has it for me more than the words of St. Augustine or St. Thomas? Again, how can you consider the truth of the teaching, not who the Teacher is, when the Teacher taught that He was God?

J. J. TOOHEY, S.J.

Early Christian Hymns. Series II. By DANIEL JOSEPH DONAHOE. Donahoe Publishing Co., Middletown, Conn.

A Hosting of Heroes. By ELEANOR R. COX. Dublin: Sealy, Bryers & Walker; New York: Benziger Bros.

This second volume of metrical translations from the most noted Latin hymnologists of the early and Middle Ages contains some 150 hymns, many of them appearing in English for the first time. The selections from the rich field of medieval hymnody are judiciously made, and the renderings are faithful to the sense and rhythm, and often strikingly felicitous. This is especially true of the longer pieces, and when the translator adopts the more difficult and intricate metres, in which he seems to move more easily. We would instance among many others, the translations from St. Augustine, St. Thomas, and Alain de L'Isle, "Day of Judgment" and "Sleep, My Baby, Sleep," as exquisite renderings of exquisite hymns. A short account is given of such authors as are known, and an index of the Latin titles is added. Judge Donahoe has rendered a service to poetry and piety.

"The Hosting of Heroes and Other Poems" is a slight but artistically produced booklet of 34 poems in 60 pages. The heroes are Cuchulain, Diarmuid, Angus Og and the Fianna, and with them are also hosting some heroines of pagan Ireland. The author, who seems enamored of their paganism more than of their epic greatness, knows how to construct pretty and harmonious lines, but adds no new note to the poetic tributes of long ago. There are well turned and musical verses on such distant subjects as "Moonlight in Athens," and Broadway and Madison Square, New York, and the Palisades on the Hudson. The dedication to Cuchulain and the closing poem, "The Idealist," show some glint of poetic fire as well as excellence of form.

M. K.

A History of England. By C. R. L. FLETCHER and RUDYARD KIPLING. New York: Doubleday, Page & Co.

A writer in the *Nineteenth Century* observes with approval that "Mr. Fletcher's new 'Histories of England,' written for young students on a new plan are aggressively Protestant." If this attractively bound and illustrated volume is one of those meant, the assertion is unquestionably true. Few historians, however, can be "aggressively Protestant" without being at the same time deplorably misleading, and Mr. Fletcher is not one of the few.

Even to "young students on a new plan" it is now rather late to represent English Protestantism as the long-cherished desire of the mass of the people. For non-Catholic historians like Gairdner have shattered that fable. But fifteenth century Englishmen, this book tells us, "hated the Pope"; Blessed Thomas More is introduced among those who were finding out "how very much the Roman Church differed from the earliest forms of Christianity"; Henry VIII had good reason to expect a divorce from Queen Catherine because "Popes were in the bad habit of doing these little jobs to please kings." Those who died at the stake

in Mary's reign were of course "martyrs," while the countless victims of Elizabeth's persecution were "murderers," and English Protestants went to Ireland not to crush the Church, but merely "to keep order."

How far Kipling is responsible for the prose in this volume does not appear, but at intervals verses, apparently his, sound the praises of England's material prosperity and remarkable success in acquiring territory, the rewards, as both authors would imply, of her zeal for Protestantism. Catholic children should not, of course, be given this book to read, nor should it be used in public schools.

W. D.

We are pleased to welcome the announcement of a new Catholic publication which promises to meet requirements that have been hitherto scantily supplied. *Studies*, "an Irish Quarterly Review of Letters, Philosophy and Science," is about to be issued by an editorial committee composed of some professors and graduates of The National University of Ireland. The Chairman is Rev. T. A. Finlay, S.J., Professor of Political Economy in University College, Dublin, and we understand that Father Corcoran, the Professor of Pedagogy, is the managing editor. Owing to the disabilities hitherto imposed on Irish scholarship, it was not till the new University system had been organized, says the Prospectus, that "the results of research and original thought could find expression in harmony with the religious and national characteristics of our country." The branches which *Studies* aims to cover are (1) General Modern Literature; (2) Celtic, Classical and Oriental subjects and Historical Questions, chiefly as affecting religious and social interests; (3) Philosophy, Sociology, Education; (4) Sciences, particularly topics common to natural science and mental philosophy. The work it aims to produce is of a comprehensive and scholarly type, and, it hopes, will "appeal to a wider circle of cultured readers than strictly specialist journals could be expected to reach." It will be published in March, June, September and December, by M. H. Gill & Co., 50 Upper O'Connell street, Dublin. The price for America, post free, is 75 cents a number, \$3.00 a year. The editorial offices are at 35 Lower Leeson street, Dublin. Being directed by men of proved ability and literary experience, *Studies* should render notable service to scientific truth and reflect credit on Catholic scholarship.

A small pamphlet dealing with eugenics for boarding schools and similar institutions, where the duty regarding this most delicate subject of education must of necessity devolve upon the appointed instructor and confessor, is now published under the title, "Wie kann die Anstaltserziehung zur Sittenreinheit heranzubilden?" It is a supplement to the "Erziehung zur Keuschheit" by Fathers Gatterer and Krus, S.J., which has already been discussed in AMERICA. It is printed in Innsbruck, by Felizian Rauch. "Im Ruhestande" is another booklet of pious suggestions and instructions from the press of Pustet, intended mainly for those who desire to make precious "the last of life" while resting from the labors of the day.

When the present King of Spain was a care-free child of six, Father Luis Coloma, S.J., the famous Spanish writer, composed a fairy tale about a wonderful mouse named Ratón Pérez, which taught some valuable lessons to a baby king. That was twenty years ago. Now there is another little Alfonso, his royal highness, the most serene lord, Prince of the Asturias, and for his amusement and instruction the venerable Jesuit has brought out another edition of the story that carried a lesson to the little prince's royal father.

Mr. John McLaughlin, a brave young man of the Middle West, is the editor and publisher of a new periodical called *Catholic Youth*, the February number of which has reached

the reviewer's desk. The venture, according to its prospectus, "is designed to meet the demand among Catholic boys and girls for a magazine which shall contain bright, red-blooded stories and general articles of real interest," and aims "to combat the dangerous spirit of the age, the subtle materialism which is creeping slowly but surely into every relation of American life." Mr. McLaughlin hopes that the religious articles he publishes children will read, not only with profit but even with pleasure, for his contributors will remember for whom they are writing. Father Copus opens the first number with a continued story; real boys, too, are the heroes of several other tales, and there is a special department headed "Sports." Though the girls are a little neglected in this issue, they are promised more space in March. One dollar sent to P. O. Box 660, Milwaukee, Wis., will pay for a year's subscription to *Catholic Youth*. The magazine deserves to succeed. AMERICA wishes it a long life and a happy one.

Augusta Theodosia Drane, the gifted nun who wrote "Christian Schools and Scholars," left in manuscript several "Sacred Dramas" for girls, which the Sisters of St. Dominic's Convent, Stone, have now edited and B. Herder is publishing. "St. Catherine of Alexandria," "Scenes from the Martyrdom of St. Dorothea" and "A Christmas Mystery," the three plays in the volume, are powerfully written in good blank verse, and are so short and so easy to produce that the book will be welcomed in many academies and parish schools. The price is ninety cents.

BOOKS RECEIVED

The Life of John Henry Cardinal Newman. By Wilfrid Ward. Two Volumes. New York: Longmans, Green & Co. Net \$9.00.
Back to the World. Translated from the French of Champol's "Les Révenants" by L. M. Leggatt. New York: Benziger Brothers.
Cases of Conscience. For English-speaking Countries. Solved by Rev. Thomas Slater, S.J. Vol. II. New York: Benziger Brothers.
Death. By Maurice Maeterlinck. Translated by Alexander Teixeira de Mattos. New York: Dodd, Mead & Co. Net \$1.00.
The Unbeliever. A Romance of Lourdes. By a Non-Catholic. London: R. & T. Washbourne.
The Holy Communion. By John Bernard Dalgarns. Edited by Allan Ross. Two Volumes. New York: Benziger Brothers.
The Holy Mass. Popularly Explained by the Very Rev. Eugene Vandeur, D.D., O.S.B. Translated from the French by the Rev. Vincent Gilbertson, O.S.B. New York: Benziger Brothers.
Fresh Flowers. For Our Heavenly Crown. By the Very Rev. André Prévot, D.D., S.C.J. Translated by M. D. Stenson. New York: Benziger Brothers.
The Credibility of the Gospel. By Monseigneur Pierre Batiffol. Translated by Rev. G. C. H. Pollen, S.J. New York: Longmans, Green & Co.
Little Gray Songs from St. Joseph's. By Grace Fallow. Boston: Houghton, Mifflin & Co. Net \$1.00.
Crown Hymnal. Containing English and Latin Hymns, Masses, Litanies; Funeral, Holy Week and Vesper Services; Morning and Evening Prayers, and Ordinary of the Mass with Explanatory Notes. By the Rev. L. J. Kavanagh and James J. McLaughlin. New York: Ginn & Co. Net 75 cents.
Complete Catechism of Christian Doctrine. By Roderick A. McEachen. Published by Ecclesiastical Authority. Wheeling, W. Va.: Catholic Supply House.
Catholic Directory of India. 1912. Madras: Published by the Catholic Supply Society. Net 1s. 8d.

French Publications:

La Théologie de Saint Paul. Par F. Prat, S.J. Paris: Gabriel Beauchesne & Co. Net 7 fr. 50.
L'Éternité des Peines de l'Enfer dans Saint Augustin. Par Achille Lehaut. Paris: Gabriel Beauchesne. Net 5 fr.

German Publication:

Im Ruhestande. Gedanken für den Feierabend des Lebens. Von Max Steigenberger. New York: Frederick Pustet & Co.

EDUCATION

Our readers will recall the sharp criticisms published here in the East following the report of a recent incident at the State Normal School in Trenton, N. J. A visiting committee of the New Jersey State Board of Education found that the future teachers receiving training in that institution were deficient in spelling and singularly unacquainted with other fundamentals.

As a result a demand went up from parents all over the State for more instruction in the rudiments, a closer adherence to the "Three R" curriculum, and less attention to the "fads of the schoolrooms." The agitation threatens sweeping changes in the school policy of New Jersey. According to those best informed, an entire reorganization of the school system of the State is not unlikely. There is already in evidence a determined purpose to reduce the curriculum in the grammar schools to an exhaustive study of the elementals—arithmetic, grammar, spelling, reading, writing, familiar composition, geography, etc., and to turn the high schools into technical schools, where the pupils can be made proficient in the specialties in which they hope to make their living.

One must express the hope that the threatened reform may not in its outgrowth prove quite as hurtful to educational work in its unreasoning trend towards another extreme. To turn the whole strength of the State system in advanced grades of school work to utilitarian efficiency would be a lamentable change. And yet one can readily understand the impulse which moves the proponents of this policy. The existing domination of secondary schools by the college has become in many sections of this country almost an unmitigated curse, unknown in its American form in any other country in the world. The proper cure of the evils patent to all in our present methods is to give freer scope to secondary teachers. They it is who should have the right to say what children are best fitted to go on, and they should determine whether young people completing secondary grades are fit to enter college or not.

But one may give unqualified assent to suggestions in favor of radical change in the elementary schools. Justification is found in the confession made by no less an authority than City Superintendent Maxwell, of New York, who supplies evidence in his annual report that "the public schools, judged from the products, which should be among the best turned out, are deficient in English and in elementary arithmetic." Those pupils who have completed the elementary school course and also that in the high schools reveal these defects to such an extent when they seek admission to training schools that Dr. Maxwell has deemed it advisable to prescribe special tests. Those who drop out before completing it and who go into business are criticised for their very obvious shortcomings by the business men who employ them.

The declaration recently made by a member of the New York Board of Examiners regarding the acceptance of such as seek normal training for future elementary school work should be generally adopted:

"It is an unfortunate thing that so many persons strikingly deficient in oral English should be allowed to pass through the preparatory schools and the colleges. Strenuous efforts should be made in such institutions to prepare those students to speak English properly who intend to become teachers. Many candidates fail to read simple passages in English with proper emphasis, inflection, phrasing, and expression; they fail to give to ordinary words found in such passages reasonably correct meanings; they mispronounce a considerable percentage of a list of fifteen or twenty ordinary words selected at random; they fail lamentably to give correct accent for certain frequent sounds of the English language, like the sounds of th, ng; they are unable to compose orally in good simple language a brief story of their own choosing. The Board of Examiners should, as far as possible, continue to raise the standard of the oral English examination. Pupils imitate their teachers, and in these days of slovenly English speech teachers who use good models of English, particularly in speech, should be chosen, and those failing in this respect should be cast out."

The discussion following the incident at Trenton has spread beyond the limits of New Jersey, and new interest has been

given to the question much in evidence during the past decade: "What ails the schools?" Here in New York City Superintendent Maxwell bluntly answers: Nothing ails them; all that they need is a "period of repose from the various and disturbing invasions of external criticism." To this Mr. Metcalfe, writing in the *New York Globe*, replies: "Even if our school system were on the whole as good as any in the world, it should welcome honest and friendly criticism from every source, because it is more and more vital for the health and well-being of the rising generation, and therefore for the future of the nation. *It has rarely had honest criticism, because those who know it are in the system.*" That all the friends of the public school system are not of Dr. Maxwell's mind need not be dwelt upon. Dr. G. Stanley Hall, president of Clark University, of Worcester, Mass., a well-known friend and defender of the State common schools, lectured only two weeks ago, in the University Extension series, in Witherspoon Hall, Philadelphia, on "Some Grave Mistakes in the Educational System," and as he progressed he found a great many of these mistakes. Dr. Hall's utterances are not always such as Catholics may applaud, but it is gratifying to find him on this occasion enunciating educational sentiments thoroughly in accord with Catholic thought.

Among the mistakes he enumerated was co-education, the secular or non-religious school, the heart-breaking examinations and the lack of vocational schools, to say nothing of the constant efforts that are being made to do for school children the things which he declared the State had no business to do, such as medical attention, free school lunches, free rides to school, etc. "Co-education," he said, "is not the ideal system, although it may be necessary here for some time, owing to its economy. We need not be revolutionary, but the sexes differ in interests, plays, games, ambitions, methods, so that where segregation is practicable it should prevail." Dr. Hall, it should be remembered, is himself head of a co-educational school.

"Are we not going too far in paternalism," continued Dr. Hall, "with our free text-books, free transportation, sometimes free lunches, baths, medical inspection and prescriptions, visiting nurses, and occasionally clothing? One Socialist proposes that the State should pay parents who have children old enough to earn money for sending them to school, and in one legislature it was proposed to appropriate \$17,000,000 to complete the education of every boy and girl." We presume that Clark's president has not heard of the proposition offered in the Constitutional Convention now sitting in Columbus, Ohio, otherwise he might have capped his reference to paternalism with an excellent illustration. As the *Catholic Telegraph* of Cincinnati tells us, a delegate to that body has presented the following resolution: "The text-books in public schools and in schools of all other denominations of the State of Ohio, shall be uniform in all of their respective grades, and shall be made and published directly by the State of Ohio, and shall be furnished at cost to the school children, and free of charge on application to such as are unable to pay for them in the manner described by the General Assembly." Certainly Dr. Hart, editor of the *Telegraph*, does well to warn Catholics and all other citizens interested in the welfare of the church schools against this proposal, "subversive of one of the dearest natural rights of parents, the right to educate their own children as their conscience dictates."

But the most comforting feature to us Catholics in Dr. Hall's list of "grave mistakes" is his unqualified admission of our contentions in regard to religion in the school curriculum. "I think," he says, "our Catholic friends are right that religion is an essential element in the education of the young, and there are plenty of methods by which it can be given even under our system." One may express a curiosity to learn just what has converted

the president of Clark University; there was a time, not so long since, when his conviction in the matter seemed decidedly averse to religion in schools. He gives no direct explanations; is there one in the word he adds to his expression of regret that the school system here is on the secular or non-religious basis? "There was," he says, "a great outbreak of immorality in France when they began to turn religion away from the schools, and now they are trying to find tales of virtue to take its place. It was a disaster, and leads children to be less moral."

M. J. O'C.

ECONOMICS

The transportation of wheat by the three Canadian railways, the Canadian Pacific, the Canadian Northern and the Grand Trunk Pacific, has been greater this season than ever before. Still, there has been a serious congestion of traffic. Elevators through the West have been filled beyond the capacity of the railways to carry the grain away, and the growers have piled up their wheat beside the tracks or left it unthrashed in the fields. The consequence is, they say, that from twenty to forty million bushels is in danger of spoiling, and growers have been known to fight for the possession of the cars coming to be loaded. They blame the railways: these resent the blame very earnestly. The railway officials point out that the lateness of the harvest shortened by a month the period of comparatively easy transportation that precedes the opening of winter and the closing of the lakes. Moreover, the winter has been severe and transportation more difficult than usual. They add that the growers are unreasonable in expecting them to move the crop within three or four months, and still more unreasonable in looking to them to supply adequate storage for it until it can be dispatched. They say, what we have already remarked, that the growers are following "get rich quick" methods injurious to the country. They use more land than they can manage economically, with the one idea to get as much out of it as they can, careless of how they impoverish it. To provide barns for their crops is therefore either beyond their power or is looked upon as a diminishing of their profits; and so they rely upon the railways to do for them what they should do for themselves. All this tends to show that many have no idea of occupying the land permanently.

This state of affairs is troubling the Borden Cabinet. The growers are urging that had reciprocity been accepted they would not be in their present condition, and the Liberals, of course, take up the cry. Mr. Borden has asked the United States Government to facilitate for a time transport through its territory; but, naturally, it is not eager to comply. The growers request the free admission of American cattle to fatten on what grain is unmarketable, as they have not enough of their own to consume it.

One must say, despite complaints, that the Canadian railways are keeping up remarkably with the wonderful development of the West. The Canadian Pacific is constantly extending its branches, and it is double-tracking in a way unheard of in the United States. Its main line from Vancouver to Montreal is a little less than three thousand miles, yet its mileage within the Dominion is over ten thousand. The Canadian Northern and the Grand Trunk Pacific will both be open from ocean to ocean in two years, and the simultaneous opening of the Panama Canal will give three exits for grain on the Pacific Coast, namely, the terminuses of the three roads, Vancouver, Port Mann and Prince Rupert. Besides these there will be in all probability a summer port on Hudson Bay, with a railway tapping the northern part of the wheat growing area.

Such being the case, it seems that the grain growers have little reason to complain of the railways so far as mere transportation is concerned. There is, however, another cause of bitterness, the rates charged. For years British Columbia has been groaning under the burden of freight charges that make trade with the other Provinces in such comparatively low-priced articles as lumber and coal, among its chief exports, almost impossible. The Prairie Provinces point to similar discrimination against them. There is something to be said on the side of the railways. To haul a heavy train of lumber or coal across the mountains is a serious matter, and so long as trade is extremely limited rates must always be relatively high. Still there is always for a railway company the temptation to make their rates, as the president of a famous western road in this country used to say, "all the traffic will bear." But an intelligent and conservative Railway Commission, having the confidence of the people at large, may be trusted to do much to remedy this grievance, and time will do the rest.

Some look enviously at the large profits of the Canadian roads, imagining that these are so much money taken out of the pockets of the people. It must be remarked, however, that without these profits there would be little railway building, and, consequently, little development of the country. Moreover, it may be said safely that the Canadian Pacific Railway, with its wonderful system of lake, river, coast and ocean steamers, stretching from Liverpool to Hong Kong, and from Seattle to Skagway, so vast that one might travel for months without ever leaving the company's lines, has had a great effect in making Canada known to the world. The Great Northern and the Grand Trunk Pacific are following its example, and the three, by making markets and building up the country, are indirectly enriching every Canadian.

H. W.

ECCLESIASTICAL NEWS

The concursus to fill the vacancy in the irremovable rectorship of St. Mary's, Rondout, New York, caused by the death of the late Right Rev. Mgr. R. L. Burtzell, D.D., will be held at 10 o'clock a. m., March 14, at Cathedral College, 462 Madison Avenue, New York.

The Secretary of the First Convention of Polish Priests of America sends us the following interesting details of that great meeting. They are more explicit than those already published and may correct some misunderstandings:

"The Polish Conference at the Cadillac, in Detroit, was a conference entirely of Polish Priests, who had assembled there with the encouragement of the Bishop of Detroit to discuss some very pressing questions affecting the Polish Catholic people in this country. There were nearly 400 priests present. A cablegram containing the blessing of the Holy Father was read. Bishop Kelly, Auxiliary Bishop of Detroit, greeted the convention in the name of Bishop Foley, who on account of illness was unable to attend. Bishop Rhode, Auxiliary Bishop of Chicago, the only Bishop of Polish extraction in the United States, presided at the convention, which lasted for two days. Archbishop Weber, formerly Archbishop of Lemberg, Austrian Poland, and at present Master of Novices at St. Jerome's College and Novitiate, Berlin, Canada, was present. As there are about 800 Polish priests in the United States, the convention, numbering about one-half that number, was truly a representative one; practically all the others have since sent in their most complete agreement with everything that was determined upon at the convention. Therefore, the voice of the convention has become unanimous among the Polish priests.

"These are some of the points determined upon:

"1st. To support the Home for Polish Immigrants in New York, by taking up an annual collection in all the Polish Churches.

"2d. In view of the peculiar position of the Polish Catholics in the United States, to supplicate the Holy See to appoint more bishops of Polish nationality, either as Auxiliaries or placed in charge of American dioceses.

"3d. To encourage all Polish National Associations as long as they do not act contrary to the teachings and discipline of the Catholic Church.

"4th. To maintain, improve and increase the number of the Polish parochial schools; also to keep them entirely in ecclesiastical hands.

"5th. To petition the bishops of the United States to condemn certain Polish papers, as destructive of the faith and morals of the Polish people.

"6th. To encourage the Polish Catholic press and start a monthly in the Polish language exclusively for the Polish priests.

"7th. To organize an Association of Polish priests, to include all the Polish priests of the United States.

"8th. To deprecate the formation and tendency of the American Federation of Polish Catholic Laymen, as inimical to the spirit of the Catholic Church. The chief aim of this Federation is 'to form a Polish Church within the Catholic Church of America,' endeavoring to force the Holy See to create distinct Polish dioceses and place them in charge of Polish bishops.

"The Pastoral Letter of the bishops of the Milwaukee Province was the direct result of the work of this convention, and not a condemnation of it."

As a corollary to our Correspondence in a previous issue under the heading "Why Christianity Halts in Japan," the following item from the *New York Times* of February 25 will be of interest. It is a circular from Mr. Tokonami, Japanese Vice-Minister of the Interior:

"In order to bring about an affiliation of the three religions [Shintoism, Buddhism and Christianity] it is necessary to connect religion with the State more closely, so as to give it (religion) added dignity, and thus impress upon the public the necessity of attaching greater importance to religious matters. The culture of national ethics can be perfected by education combined with the religion. At present moral doctrines are inculcated by education alone, but it is impossible to inculcate firmly fair and upright ideas in the minds of the nation unless the people are brought into touch with the fundamental conception known as God, Buddha, or Heaven, as taught in the religions. It is necessary, therefore, that education and religion should go hand in hand to build up the basis of the National ethics, and it is therefore desirable that a scheme should be devised to bring education and religion into closer relations to enable them to promote the national welfare.

"All religions agree in their fundamental principles, but the present-day conceptions of morals differ according to the time and place, and according to the different points of view. It is ever evolving. It may, therefore, be necessary for Shinto and Buddhism to carry their steps toward Western countries.

"Christianity ought also to step out of the narrow circle within which it is confined and endeavor to adapt itself to the national sentiments and customs and to conform to the national policy, in order to insure greater achievements. Japan has adopted a progressive policy in politics and economics in order to share in the blessings of Western civilization. It is desirable to bring Western thought and

faith into harmonious relationship with Japanese thought and faith in the spiritual world."

OBITUARY

The Rev. Cornelius Gillespie, S.J., for seven years president of St. Joseph's College, and rector of the Church of the Gesù, Philadelphia, died, February 28, at St. Agnes' Hospital, Baltimore, after an illness extending over three years. Father Gillespie was born in County Donegal, Ireland, September 12, 1851, and entered the Jesuit Novitiate at Frederick, Maryland, in 1873. He was for a time vice-president of Georgetown University and at intervals a member of the Jesuit mission band in the Eastern States, but the work of his career as a priest was largely connected with two important charges, the presidency of Gonzaga College and rectorship of St. Aloysius' Church, Washington, D. C., followed by the presidency of St. Joseph's College, and the rectorship of the Gesù, Philadelphia. It was Father Gillespie's distinction to have helped largely in directing the currents of Catholic life during two successive decades in such important centres as Washington and Philadelphia. A plain, blunt, straightforward man, his geniality and cordiality made friends of nearly all he met, and the friends he once made the same he kept always. He was a good business man, as the financial improvement of the colleges and churches he ruled over testifies. But above all he was a strong spiritual force in the community, encouraging the weak and guiding the strong, telling the rich how they might make friends of the mammon of iniquity by the right use of their wealth, and mindful ever of the poor, who never found a better friend in need than their kind-hearted and generous pastor. Those who have known Father Gillespie will remember him as father and friend.

Brother Justin (Stephen McMahon), at one time president of Manhattan College, who had served also as head of the Christian Brothers and as president of other Catholic colleges in this country and Europe, died at the Catholic Protectory, near Philadelphia, on February 28. The important positions he held among the Christian Brothers and the great work he directed and accomplished in the field of Catholic education during half a century made his name familiar throughout the United States. Death followed a stroke of paralysis, the second with which Brother Justin was stricken since last June. Stephen McMahon was born in County Mayo, Ireland, January 20, 1834. He entered the Novitiate of the Christian Brothers at Montreal, Canada, when he was nineteen years old, teaching after his admission to the order in Washington, D. C., Baltimore and Quebec. In 1859 he was appointed director of the Christian Brothers' Academy, at Utica, N. Y., and went from there, in 1866, to resume teaching in Baltimore. Two years later Brother Justin was delegated to open the new province of San Francisco, and at the same time was selected as president of St. Mary's College, in that city. After eleven years he was called to New York and placed in charge of the Eastern province of the Congregation. He became president of Manhattan College in 1883. Eight years later Brother Justin was sent to London, and while abroad founded the De La Salle Training College in Waterford, Ireland. Soon afterward he returned to New York City, but in 1898 he was ordered to Toulouse, France, and three years later took charge of the training school in Manchester, England. In 1902 Brother Justin returned again to the United States, and until last June was president of the Christian Brothers' College in St. Louis, Mo. Brother Justin's interests were not restricted to educational matters; he joined in every movement to promote the progress of the Church at home and abroad, was a warm advocate of the Catholic press, and from the beginning a staunch friend of our *Weekly Review*, AMERICA.